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FOR THE REFLECTOR. DER. WILLIAM CHURGH, No. 228 Hudson St., for the city of New York CHARLES H. HILL. Worcester and County, and will supply

TO OUR PATRONS.

Home Missions.

AMERICAN BAPTIST HOME MISSION }
ROOMS, NEW YORK, January 20 1842. Missouri.

ult., mentions his having supplied the pulpit of the Baptist Church of St. Louis, delay in passing to a favorable issue. several weeks, while they were destitute of a pastor, and says:

pended on it."

The cause of missions in Iowa is ad- Look at the very nature of this custom. vancing as rapidly as we would reasona- Its spirit and fundamental maxims are bly expect. Our missionaries are "work- adverse to free government. It is a speing men," and though all sustain a cies of the most rigid, relentless despotpastoral charge, none of them feel at ism. There is not on earth a kind of liberty to confine themselves to the slavery worse than that practised upon boundaries of their Churches. "Some of soldiers. They are allowed to have no them are emphatically 'Rangers,' as the conscience of their own, no will, no selfcondition of that new country requires control, but form parts of a great machine they should be. One of them, (brother directed by a single mind that is under Ezra Fisher,) after expressing, in one of no effective responsibility to any law,

above its forks, where there is not a sin- or paramount rule of duty. gle Baptist preacher but myself, but where are now materials for the organi- of tyranny all over the world, must be zation of six or seven Churches. I say, dangerous to our liberties. How easy for if, then, the Committee are dissatisfied a Cæsar or Napoleon to turn an army, so with the course I have pursued, in try- completely under his control, against the hope they will candidly inform me."

committee for lowa was for the section tastrophe of nearly all former republics. described, in which is one Church al- Mark the strongly anti-republican tenready organized of considerable impor- dencies of war. It necessarily transfers tance, of which the missionary is to be-

to hesitate. At that time he wrote:

"I have been making sacrifices for the cause every year since I have been in A Beligious & Family Newspaper, Iowa, and now if the Home Mission Society deserts me there is no help. I must sink. If I had, as others, entered into speculation, I might have kept up, but then the cause of Jesus in this place would have sunk; and I chose rather to run the risk of sinking myself, than to see that of the dear Son of God suffer."

It is needless to add he was immediate-The Curaturan Reflection is sublished at Two Dollars and the Was immediately party life always its averages. Individuals or comparative and the second party of the se gratis: or ninetern, shall have four order ratio. Mind fore who will procure five subscribers, and pay \$10, shall have a sixth copy gratis.

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nois River and Northern Associations, in POST OFFICE REGULATIONS.

Extracts from the "Instruction to Postmasters," p. 80, sec. 118. "In every instance in which papers that come in your Office, are not taken out by the persua to whom they are sent, you will elve immediate motice of its to the publishers, adding the reason, if known, why the papers are not taken out. ety in Louisiana.

TO APPLICANTS FOR AID.

Applications for aid are still forwarded to the Executive Committee, unaccompanied with the information and recommendations required. Such applications occasion loss of time to the applicants, and often considerable extra postage to the Committee. It is, therefore, thought proper to repeat the notice already extensively circulated, that applications should be accompanied with all the information required in the 9th Annual Report, page being merely for the minister, should be

For the Ch. Reflector. for the entire arrangement proposed. There are important reasons for making these requisitions. Strict compliance with them will facilitate our plans very much, and will cause but little inconve Rev. John M. Peck, in a letter of 28th nience to the applicants. Omissions ren-

BENJAMIN M. HILL, COR. SEC.

For the Christian Reflector.

sions and other objects of Christian benevolence, far more than has been ex- of war with a very superficial eye; for both would teach us to expect from it evil and only evil to our free institutions.

his reports, some fears that the commit-human or divine. Every general is a tee, not knowing the great destitution of despot. His will is law; and, when bidthe section in which he labors, might be den to plunder, and burn, and kill, to perdissatisfied with the wide range of his petrate the foulest crimes, or inflict the most savage and revolting cruelties, sol-"If when you take a map of the terridiers can refuse only at the peril of their tory, and trace out a region from the own life. Right or wrong, their commouth of the lowariver, from 20 to 50 mander must be obeyed without objection, miles in width, extending up the Missis- inquiry or hesitation. Soldiers are his sippi to the mouth of the Makogueta, and tools; and he drills them into the most thence up that stream some ten miles abject submission to his will as their only

Such a system, the parent and guardian ing to supply them as often as possible, I government of his country, and by their aid enthrone himself on its ruins! Nor is The last appointment made by the this mere imagination, but the actual ca-

makes the former mere agents or slaves to Brother Alexander Evans applied for do the bidding of the latter. Rulers raise an appointment to this territory at a time armies, and control them; they create when the state of our treasury was any offices, and fill them; they levy taxes, thing but cheering; and we were obliged and appropriate them; all power is rapid-

would ere long debase their character so He proceeded then to survey the field banished, in consequence of the flagitious far as to render them incapable of self- of missionary operations, which was the character of the court; but they left the of nations. It fills the whole community Frieslanders, which he described on a reason was, that they would not conform with a kind of moral malaria that permap. The inhabitants of these countries to the Romish church, in her sentiments vades and gangrenes, and rots down their were described in history as men of large and usages; but probably the purity of edness. It is a system of sin. It licenses set in round masses of flesh. Their fully than this, in producing the result. crime; it enjoins crime; it applauds clothing was the scanty dress of the sav- They were, however, the Protestants of crime. It is practical atheism; a temposuch influences, lose the power of self-gov- gians had villages before. ernment, and usually become the prey of The first missionary to these people, one tyrant, or a million.

stroyer of their liberties.

war shook the fabric of our union; would of Washington, in a moment of passion, gospel. urged him to assume the sceptre; and, though that incomparable man spurned the Irish Christians and Irish missiona-

state be PEACE."

"Of all the enemies of liberty," says War is the parent of armies; from nation could preserve its liberties in the for the people. ERASMUS.

Irish Missionaries.

might with comparative ease grasp the antism were deeply seated; for it is to be they differ in their lives from the worldly helm of state for themselves, and either remembered that the religion originally clergy around them, that their school was lure or force the people into submission. prevailing in the Islands of Great Britain soon filled to overflowing, so that they But the moral influences of war are was essentially Protestant; and that the established another, not far from Balse. still more daugerous to liberty. No peo- Christians there were afterwards with This was so crowded that, in a few years, ple can govern themselves without a large great difficulty and not without bloodshed they established a third. Here they lashare of intelligence and virtue; but war brought to submit to the Roman See.

overnment, and drive them into anarchy subject of his lecture—the country of the fruits of their labor behind them. But or despotism. It is the great demoralizer Alamaus, Bavarians, Thurngians, and why were they banished? The ostensible entire character. It is the reign of im- stature, long golden hair, extending over their lives, as a standing reproof to the morality, irreligion and all sorts of wick- their shoulders, with blue eyes, deeply clergy and court, operated more powerrary dethronement of God as the lawgiver Their civil condition was very much like to their own country; but they refused, of the universe, and a substitution in his that of the natives of our western forest, and went into the midst of the Alamau place of war-makers, with power to au- Germany was then a vast forest. The population. Here they met with great horize and require what he forbids. It Alamaus had no cities nor villages-but success; but were banished a second ets aside both the gospel and the decatheir habitations were thinly dispersed time. Columba now set out for Italy, and ogue. It suspends the Sabbath; it shuts through the forest. They led a kind of Gallus, one of the most powerful of his ip the sanctuary; it withholds the Bible; shepherd's life. It was not till the 7th or associates, went South, to near the borexiles its agents from nearly all the ordi- 8th centuries that they had even castles. ders of the Alamaus, and established himnary means of grace; it fosters ignorance, Till then, the dukes resided in houses, self a third time, where he met with great and encourages intemperance; it pan- like the rest of the people; but after the success .- Recorder. ders to the lowest vices, and instigates to dukes built castles, the nobles gathered the foulest crimes. A people, long under round them in villages. But the Thurin-

was Friederland, from Ireland. Burning All history confirms these views. What with zeal, he could not satisfy his heart gave rise every where to despotism, to in the simple enjoyment of Christian privslavery, to the slave trade? War. What ileges. He crossed over into Gaul, obstabbed the liberties of Greece and Rome? What has proved the ruin of nearly all republics? War. Look at island, and there established himself as a Greece under Philip, at Rome under missionary. He formed an acquaintance Cæsar, at England under Cromwell, at with a distinguished family, and one of France under Napoleon, at all the repub-their members, a female, became a Chrislies in Mexico and South America from tian. This excited the hostility of the their origin to this hour. In every age Pagans, who rose in a mob and banished and clime has war been the chief enslaver the missionary from the island. He reof mankind, not the guardian, but the detained redress. He was sent back in Against such a catastrophe, what secu-rity have these United States? Our last a convent there, where he trained up nanot another one crush it? The soldiers tives of the country as preachers of the The general characteristic feature of

the offer, would not a similar crisis deliver ries was, that they were strictly Protesus over to some future American Cæsar? funt. They adhered to the Bible, and Would there be no danger from a war their theology was eminently biblical. with England? Acquainted with all our It was their uniform custom, in conductweak points, and possessed of vast power to execute her schemes of vengeance, she individual, of superior talents and acmight kindle the flames of discord among quirements, and place him as the teacher ourselves, lift the standard of insurrection and guide of twelve young men, in the allong our Southern coast, and blow in the character of disciples and assistants. It ears of three million slaves the tocsin of was their custom to go into the heart of Mission Society. This Church really occupies one of the most important positions in the United States, and its existence and growth, under God, have resulted from the labors of the Society. In a very few years it will return back in contributions to Foreign and Home Mission Society. This Church really occupies one of the most important positions in the United States, and its existence and growth, under God, have resulted from the labors of the Society. In a very few years it will return back in contributions to Foreign and Home Mission Society. This Church really occupies one of the most important positions in the United States, and its existence and growth, under God, have resulted from the labors of the Society. In a very few years it will return back in contributions to Foreign and Home Mission Society. This Church really was their custom to go into the heathen country, and seek out some try, I dare not conjecture; but it is obvious enough that the only hope of our republic is in constant peace. War, oft-repeated, or long continued, would inevitably ruin us. Need I confirm these fears by the warnings of our wisest patriots? "A dupe during my whole life," says Gen. Wilkingether so as to enjoy society, and to be on of our last war, "to the prejudices I able to bring the power of 13 men to bear now reprobate, I speak from experience upon a single object. As they were aswhen I warn my country against military cetics, they had no families, and were enthusiasm. These States should pause able to maintain themselves by their own and reflect before it be too late. We labor, and the liberality of the natives. have escaped from one war with a cripThey introduced husbandry. They culin reference to particular actions. Some-

the Bible was in every man's hand and of an old castle, and established a con- than to a man on the other side of the ly accumulated in a few hands, which heart-where the principles of Protest- vent and school. And so remarkably did globe. A thousand cases might be men-

bored for twenty years; when they were

The Child at Prayer.

BY REV. R. TURNBULL. Behold a scene of love. And holiness sublime, To lift the soul above This narrow earthly clime ; A lovely little child at prayer, Her parents standing by, Gazing upon their infant fair With deep delighted eye:

Her face's radiant glow, Her dark and pensive eye, On which dark ringlets lie, Her little hands upturned to heaven,

A light divine, a heavenly grace

Her body gently bent;—
All mingling, like the hues of even With mellow sunbeams blent,— Give to the scene a magic glow Which none but happy spirits know This is a sight to wake Of past delight the dreams,

Or dying sunny gleams; To raise the sigh for beauty flown, Which time can ne'er restore, To draw the tear for gladness gone For music heard no more: And conjure up a vision grand Of beautiful, but vanished land

This, too, should rouse our faith, And hear the soul away, Above the shadowy earth To climes of cloudless day; For this is heaven begun in time. A prelude of that bliss, Which matchless, endless and sublime, No tongue can e'er express,-

A glory from the world above, A sunbeam of eternal love! O, well may angels gaze, Upon the lovely sight, The song of deep delight; For richer incense never rose From Eastern shrines to God. And lovelier scene did ne'er repose In Judah's bright abode: O 'tis a gleam of glory given

To point the raptured soul to Heaven! "Charity thinketh no Evil."

We are too prone to impute bad motives pled constitution; the next will probably tivated the soil, and their example was times, where the action is good, we asdestroy it; therefore let the motto of the followed by the natives. The habits of cribe it to some sinister or selfish inducethe people were changed to a sort of civ- ment operating in the mind of him by ilization. And, by making their convents whom it is performed. This is not un-Madison, "War is the most to be dreaded, schools, they were able to control the frequently done where we have no confor it comprises and developes all the intellectual movements of the nation. tention with the individual, and the impu-They endeavored to secure, in these tation is merely the effect of envy; but it these proceed debts and taxes; and schools, as many young men as possible, is more frequently done in cases where armies, and debts, and taxes are the from the native population. They prowell-know instruments for bringing the vided, in this way, successors, to occupy action is of a doubtful nature, how apt many under the dominion of the few. No their own situations, as well as pastors are we to lose sight of all the evidence midst of continued war. These truths The first Irish missionary, who enare well established;" and if so, shall we gaged in any general and systematic cf- far less probability decide that the motive fort, was the celebrated St. Columban- is bad. If we are the object of the action, a man of excellent native talent, trained we too commonly conclude instantly, and in the best schools of Ireland and Scot- almost against evidence, that a bad moland. He was at the head of a convent tive dictated it. Although the circum-Professor Sears, in his recent lecture wherethere were three thousand students, stance is at worst equivocal, and admits before the "Young Men's Society for exerting a very great and beneficial infludiffusing Missionary Knowledge" stated ence in his own country; but he was determine that an insult or an injury was that Christianity was introduced among seized with a burning zeal in behalf of intended, when every one but ourselves the Germans from the remotest corner of the heathen, and determined to leave all clearly discerns that no such design can Europe-from Ireland, Scotland, and and go to them. He consulted his as- be fairly imputed. A person passes us in Wales-those remote retreats where the sociates, and found twelve others, who the street without speaking, and we im-Northern barbarians, the Goths, Vandals, pledged themselves to go with him. This mediately believe that it was an act of and Saxons, had never carried their des- was in the year 595. Leaving their na- intentional insult-forgetting that it is olating power. It was from the "Islands tive country they passed to the continent, probable he did not see us, or was so of the Saints," as it has been called, intending to go into the interior of Ger- immersed in thought as not to recognize where science and religion prevailed at many; but, the king of the Franks per- us. A general remark is made in conthat time more than in any other part of suaded them to establish themselves versation, which we suppose with no oththe world—the Islands of Bangor, and I West of the Rhine, where there were set- er evidence than its applicability to us, or St. Jona. There were 3,000 monks, tlements of the Alamaus, incorporated was intended to expose us before the Greek and Roman languages, &c., and dark and rocky glen, and found the ruins who made it had no more reference to us

may be imputed, we choose the evil one. If a person has previously injured us, we are peculiarly propense to this unchristian practice of thinking evil of him. We can scarcely allow ourselves to believe that he can do any thing relating to us, but from an improper inducement; we suspect all his words and all his actions; nor is the propensity less strong in those cases hen set down every thing done by the njured person to the influence of revenge. The evil of such a disposition is mani-

fest. It is explicitly and frequently prohibited in God's word. This is the censoriousness forbidden by our Lord, where he says, "Judge not, that ye be not judged;" and which is condemned by Paul, where he says, "Judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." James commands us "Not to speak evil one of another; for he that speaketh evil of his brother, judgeth his brother." "Evil surmisings" are placed by the apostle among the sins which oppose the words of our Lord Jesus Christ.

It is an invasion of the prerogative of Deity, who alone can search the heart, and read the motives of the breast. It is injurious to the character of our brethren, and disturbs the peace of society. Half of the broils which arise in the world, and of the schisms which spring up in the church, may be traced to this wicked propensity of "thinking evil;" for if men think evil, it is an easy step to speak evil, and then to do evil: so that the origin of many quarrels will be found in the false impressions of a suspicious mind-the misapprehension of a censorious judgment.

But "love thinketh no evil:" this divine virtue delights to speak well and think well of others: she talks of their good actions, and says little or nothing, except when necessity compels her, of their bad ones. She holds her judgment in obeyance as to motives, till they are perfectly apparent. She does not look round for evidence to prove an evil design, but hopes that what is doubtful will, by farther light, appear to be correct; she imputes not evil, so long as good is probable; she leans to the side of candor rather than to that of severity; she makes every allowance that truth will permit; looks at all the circumstances which can be pleaded in mitigation; suffers not her opinions to be formed till she has had opportunity to escape from the mist of passion, and to cool from the wrath of contention. Love desires the happiness of others; and how can she be in haste to think evil of them?

If it be asked, Do all good men act thus? I again reply, they act thus just in proportion as they are under the influence of Christian charity. The apos-tle does not say that every man who is possessed of charity does so, but that charity itself thinketh no evil: and therefore implies that every good man will act thus in the same degree in which he submits to the influence of this virtue. Divine grace! hasten thy universal reign on earth, and put an end to those evil surmisings by which the comfort of mankind and the fellowship of the saints are o much disturbed! - J. A. James.

"The Torments of Hell."

A Universalist newspaper in this city aggests to the Orthodox clergymen who re engaged in promoting revivals, the copriety of appealing directly to the enscience of sinners, without attemptng to alarm them with the fear of "hell orments." This course it thinks more scriptural and reasonable than the one sually pursued by revival preachers. Let us look at this a moment.

Whence did the ministers receive their ommission to preach the gospel at all, nd by what authority do they threaten damnation so loudly against unbelievers. Why, they find instructions in Mark xvi. 15,16. Our Lord Jesus was on the point of ascending to the right hand of God and he gave a charge to his disciples in these words: "Go ve into all the world and preach the gospel to every creature He that believeth and is baptized shall be saved, but he that believeth not shall be DAMNED!" But this Universalist adviser thinks that ministers should forget their commission and say nothing about damnation. So they will when the God in deep agony of mind, to which he gave vent in confessions of sorrow at having of heaven sends a new edition of his revelation down to earth with all allusion to hell expunged. But having this solemn charge to preach the gospel, with this awful threatening on its front, how can the "revival minister" suppress half of single word to excite a smile, which the message, and cry to the wicked, Peace, when there is no Peace. God, in all the solemnity of spiritual

And how did our Lord preach? He was a "revival preacher." He spake prayer "The score was most affecting.

as man never spake. And as his heart men, he would not frighten them without cause. If there was no damnation, he would not have preached it. If there is no hell, he would not have threatened them with its fire. He was all love, and delighted to spread wide his arms and draw with tenderness the listening multitudes to his embrace. And how did where we have been the aggressors; we this kind Saviour preach? A crowd was before him, and in the same sermon in which occurs that memorable passage, "O Jerusalem, Jerusalem, how often vould I have gathered you," &c., he exclaims; "Ye serpents, ye generation of ripers, how can ye escape the damnation of hell?"

> Now with the prcepts and example of the Lord Jesus Christ in favor of alluding to this subject so naturally offensive to the ears of Universalists, the Orhodox clergy of New York will probably persist in the old style of preaching, until they have equally good authority for substituting "another gospel."-N. Y. Obs.

Success and Eccentricities of Rowland Hill.

Among the many results of Mr. Rowand Hill's labors at this time in London, one were more remarkable than the extraordinary conversion of several noorious infidels and persecutors. Some of these became afterwards zealous pronoters of the cause they once hated and

One individual, a member of an infidel lub, came on a Sunday evening into Surrey chapel, merely to gratify his cuiosity, or to ridicule the truths he heard, but returned home crying for mercy and pardon; and in a few days after visited Mr. Rowland Hill, to inquire what he should do to be saved. He was a man engaged in a laborious business, but dedcated his few leisure hours to the service of God; and it is supposed that his beevolent exertions brought him to a prenature, but happy termination of his life. Another man, a drunkard, swearer and cruel persecutor of his wife, who belonged to Mr. Wesley's Society, received her one evening, on her return from his chapel, with such kindness of manner, hat she was astonished. He said, "I have been to hear Mr. Hill;-I am a sinner; you were right, I was wrong-I hope I shall never be unkind to you again, but that we shall walk together in the same way." Instances such as these were of frequent occurrence, in addition to the numbers of the careless and indifferent, whom his ministry aroused from their awful lethargy. The reports that were in circulation of his odd sayings in the pulpit, brought not a few into his chapel, where they heard, instead of obas trembling and weeping penitents to throne of grace. Most of the anecdotes told of his eccentricities in the pulpit are incorrect, though it is certain that at times he did illustrate his meaning, by introducing into his sermon what he often acknowledged afterwards he had better left out-"but," he would add, "the queer thought came into my head, and out it came, and I could not help it; I wish it had kept in though." It almost always happened, that whenever he had given way to his natural disposition for the ludicrous, or had been more than usually eccentric in his manner, there followed a lowness of spirits, and he then acknowledged the regret he felt, at having been led away by any levity of mind. while engaged in the solemn service of the pulpit. A gentleman of his acquaint-ance once met him at Brighton, where he heard him preach a sermon, in which there was such a mixture of the humorous, that the congregation were excited by it to a considerable degree of laughter This was followed by such an awful address to their consciences, and a pathor so deep and melting, that there was scarcely an individual present who did not weep. In the evening, the conversation at the house in which he was visiting was of a very lively nature. After Mr Hill retired, the gentleman before alluded o thought he heard some one in the passage, and on going out, found him at the oot of the stairs. He feared he was unwell; but on inquiring the reason of his remaining there, he discovered him to be

been such a trifler, and mourned over his

unseasonable drollery, with the simplic-

ity of a child. Before he went to his

room, he said-"I never wish to say a

would prevent an immediate approach to

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WOLLN.

et of our Colfections, and s. Revised, ations, with M. Thu. male Semina-PHY; being satory Notes. sry of Philogravings. By INTELLEC-of Schools, Central High

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and was a striking proof of his contrition, when he reflected, that by giving way to the natural sprightliness of his dispositi he might have prevented his real usefulness, or have forgotten for an instant the character of a messenger of the gospel.

The Sabbath a Friend.

I could not forbear this exclamation as I sat musing upon that precious insti-

It is the world's friend. What farreaching and comprehensive kindness gave it to mankind!-It belongs to no geographical limits. Like the vital air, it was made for the whole world. It was no more ordained for a single kingdom merely, than was the sun's light. It is fitted for the physical and moral constitution of man, and is therefore a blessing for man wherever he is found. Poorly honored as it has been, yet what a blessing it has been to a guilty world. Were all that the Sabbath has done for our race to be subtracted, what a mighty void!

And there are pleasing associations about it, as an old friend. Its bright beams were mingled with the spleador that illuminated Eden, and made it the garden of the Lord. It began its course of kindness with the infancy of our race. It gleamed through the darkness of the patriarchal age, a grand support of its piety; and through the long annals of the Jewish nation, it was a mighty agency in diffusing the knowledge and sustaining the worship of God. As imparting a living energy to all the other institutions Christianity, let him estimate its value who can estimate that of sunshine and shower to the vegetable world.

It comes down to us hoary with years. venerable for its antiquity, and most honorable for that friendship for mankind which the five thousand years of its history proclaims. Yet it comes not with decrepitude of age, but with all its energies unimpaired, to prove its kindness to us and our posterity. It comes with all its hallowed associations and precious privileges, to lift up the heads that hang down, to confirm the feeble knees, and send onward with more eager zeal, and more joyful hope, all who are seeking to run well the Christian race, and to win the heavenly

An old friend; well may we say it Had there been no Sabbath, what would have been the moral state of that community where we commenced our being? Its absence would have left the flood-gates of vice open, and how deeply tainted might we have been! But a present Sabbath sent the pulsations of moral and spiritual health through the region, and thus was a guardian of our morals and happiness of untold value. It has stood by us ever since, purifying the moral atmosphere us; causing instruction in divine things to drop upon us as the rain, and distil as the dew; repelling a thousand forms of unholy influence; and by an agency, quiet and noiseless, yet constantly recurring and powerfully operating in behalf of all our most powerful interests.

A faithful friend, too. When has it omitted a visit of mercy? When has it failed of a regular return; and always on the same errand? It has held unfailingly the same language concerning God and divine things; furnished the same hours of repose from the toils and cares of life; pointed out with unerring finger, the same quiet objects demanding commemoration and regard, the finished works of creation and redemption, and the final rest that remains for the people of God; and throwing around us the same hallowed influences of restraint from sin and encouragement to piety.

Then we must treat this most valuable ating it for its age-honoring it, as bearing the broad seal of divine authority, and grateful for its countless blessings, let us hail it gladly whenever it approaches, rejoice in its presence, carefully secure all the precious influences it brings, and cherish its memory when it has gone. No friend can repay good treatment with richer blessings; for being itself the type of heaven, it will in due time put us in possession of heaven's everlasting joys. N. Y. Evangelist.

National Retribution.

No part of the divine administration is more marked than the retribution it inflicts upon nations. To say nothing of what ancient history has recorded, what oceans of the best blood of Russia. Austria, and Prussia were shed, when Napoleon carried his victorious arms through their territories, in atonement for the cruel wrongs they inflicted in the partition and subjugation of unhappy Poland! And France herself-how surely and suddenly she has paid her debt of retribution for the atrocities, and infidelity, and atheism of her revolution, and for her tyranny and oppression to the nations which she was elected for a season by Providence to punish! More than two centuries have elapsed since Spain commenced her work of aggrandizement in crushing and enslaving the defenceless tribes peopling the islands and continent discovery made her own; her present condition tells the world God is just.

Is not England to come under the same law; and share in the common destiny of aggressors? Largely has she patronized the slave trade and slavery; \$100,000,000 paid for West India emancipation, wrung out by necessity or dictated by policy, will not atone for the wrongs she has inflicted upon the colored race. By intrigue and violence England obtained possession of India; and built her palaces, and endowed her

spares, and carrying her triumphant arms shall be swept away for the elevation, tation is at hand: every intelligent mind aration for an explosion which will close." shake alike the throne and the altar; the like a well-watered garden. They form a throne may fall to be reared no more; flame .- Con. Jour.

Anecdote of Franklin.

The following anecdote was published number of years ago, in the United ay be new to many of our readers.

"When Messrs. Franklin, Lee and Dean were in Paris, as Commissioners or the American Congress, the good cople of that great city used to bestow heir favors so exclusively upon the Doctor, that the other gentlemen, his colleagues, appeared to be quite forgotten, and occa- so high a character as in the city of Boston. onally evinced a little good natured Other cities have had one or more journals serve harmony. One morning just as breakfast was preparing, some kind Franill,' said the Doctor. 'This was evidentintended for us all, but as the French eople do not upderstand English, they ave made a trifling error in the orthog-Lee, Dean, Franklin."

this addition, that I have supposed him unfit to preach to any body else; and in fact my judgment about the whole tribe of pretty gentlemen who are too learned to preach to the supposed, five years since, that a paper like this could ever find its thousands of greedy ave answered to sell tape, or molasses, lever thing, but certainly they are unfit Let such go home; we have no use for them in God's vineyard."

The Prayer Meeting. We love the prayer meeting. We love to

teal away from all the conflicting scenes, and nar distracting associations, of this bustling world, and mingle our better thoughts and feelings with the fervent aspirations of humble and devoted Christians. We love the seclusion, the simplicity, the variety, the sociality, of the prayer-meeting. But sometimes that is called ple is imperiously demanded. Let those who a prayer meeting which does not deserve the ne. It wants all the characteristics of so cial devotion. Whoever resorts to it expecting a "precious season," will return sic with disappointment. Prayers are offeredbnt they are cold as ice, and tedious as winter. A hymn is sung-but it is from five to sever stanzas long, and is drawled out like the un earthly nasals of a sleeping Anakim. An exhortation is made—but not having any warmth in itself, it has no power to communicate warmth to those who hear it. Few are ready to act, and those who do act are evidently impelled to exertion by the necessity of the ase, and not by a "hidden fire" within. Every feeling seems attuned to the words which most likely are sung)

"Look how we grovel here below." There is no promptitude, no sympathy, no following resolutions, presented by the Chairfervor, no faith. This is not the prayer meet- man of the Presidential Committee: ing which won us to the love of social devon. It never won anybody to the love or practice of anything good. Meetings con- Board to pledge themselves to this work, and ner, are a dishonor to Christianity, and an responses which have been made to the apoffence to God.

The prayer meeting that attracts and blesses-that answers the end for which seasons unitedly offering their thanksgiving to God. of social worship were designed-in the first 2. That the Board recommend place, commences at the hour. In the second place, the prayers are outpouring of the Holy Spirit upon the all short-never exceeding five or eight min-churches at home and abroad. utes. In the third place, they are simple and 3. That it be recommended to the members pleading with an affectionate father; and seek preparation of heart for this concert, and have imbibed the spirit which says, "I will supplications on that day. not let thee go, except thou bless me." Each Dr. Anderson, and Rev. Peter Parker, mis one has a particular and definite errand. In- sionary from China, urged warmly and elostead of praying for everything they can think quently the passage of these resolutions. Dr. of, and for many things over and over again, Bates wanted the facts before acting on the

100,000,000 population of India reduced for a blessing on the preached word. These to a condition hardly less desirable than prayers are interspersed with brief and wellslavery. But the crowning sin of Eng-land is the "Opium War." She is land is the "Opium war.
slaughtering the Chinese by thousands, brethren who speak could occupy an hour, exacting tribute from every city she for their hearts are full, and "out of the abundance of the heart" the mouth is readily supinto the heart of the Celestial Empire, plied; but they know better than thus to spoil and before her thundering artillery the the variety and harmony of the interview gates of Pekin and Canton may before All they utter is the single thought with which this have opened, and all this because they at the time are most deeply impressed-China refused to poison her immense the rich promise on which they have fed duropulation for the gratification of British ing the day-or the solemn truth, whose inavarice. The righteous Governor of naavarice. The righteous Governor of na-tions cannot but visit England for this offence, which smells to heaven; already is singing, three or four times during the the work is begun in the condition of her meeting; but only two or three stanzas are starving population; and it will be com- sung at once, and these are familiar and apeleted when the many shall cease to live propriate. The meeting is lively. No time or the few, and a proud and pampered is lost in waiting. It is various. Many are aristocracy, both in church and state, permitted to take part in its exercises. The most fastidious will not complain of it : for if shall be swept away for the elevation, the improvement, and the comfort of they are so short, that before any one has had the common people. The day of this visi-time to get "nervous," they are through, and another is at prayer. Finally the meeting itanother is at prayer. Finally the meeting itanticipates at the same time it fears it.

Self is short—an hour and a quarter, at the
longest. And so pleasantly has the time neard; indignant by delay, it has only elapsed, that all are both surprised and sorry added to the force of its energies in prep. to hear the announcement, "it is time

Such prayer meetings will make a church central magnet of attraction, whose power is but the altar will be set up again, firmer felt by every individual member. They sup-in its position, and burning with a purer press all jealousies and enmities among the

"And bind in gentlest bonds each heart, All blessing, and all blest.

In such a prayer meeting the Saviour love to be. And never will any one sigh out the States Gazette. It is a good one, and it is;" but each brother and sister, profited and pleased, will, on returning, be able to say-

With Christ within the dor

The Secular Press. In none of the large cities of the Union ha

the secular press, in former times, sustained

ealousy. It even required no small ad- whose integrity and veracity have secured dress on the part of the Doctor, to pre- them merited confidence and respect; but they have also had those unprincipled and poll ting sheets, whose daily dispersion through caise sent a generous cake to the lodgany community must be counted an evil ings of the Commissioners, marked "Le appearance of even a paragraph, in a daily Digne Franklin." Messrs. Lee and paper of Boston, designed to array vice in Dean remarked, that they were, as usual garb of loveliness and crown it with a wreath ndebted to their colleague for the best of honor, or to cast contempt on the sacred part of their accommodations-'Not at names of religion and virtue, would have produced universal consternation, and been regarded as a most flagrant violation of all the higher principles which bind and control society. But this golden age has departed and, strange to tell, a paper that heaps the raphy; they have undoubtedly meant highest eulogiums on a famous itinerant lecturing libertine, that extols to the skies a man whom everybody knows as the guilty and un-Preaching to Slaves.

Bishop Andrew in a letter in the South-Bishop Andrew in a letter in the Southern Christian Advocate, on the instruction of slaves, says: "I have once in a
while found a well dressed preacher who
while found a well dressed preacher who
while the little particle of the preachthe particle of the particle of the particle of the preachthe particle of the particle of ook but little notice of the negroes in his er is, in some instances, not sufficiently chaste charge, alleging that he had no talent to and elevated to suit the taste of a portion o preach to negroes. In some instances I the people,—a paper filled up with scurrilous entirely concurred in such opinion, with epithets, low blackguardism, vile slanders breach to the slaves of the country is, and credulous readers in and around the city hat they missed their way entirely when of Boston? We can hardly believe the testihey went into the pulpit. They might mony of actual observation. We deem this fact a most fearful index to the fast-spreading r dig ditches, or do almost any other infection of vice and error among our popula o preach Jesus and the resurrection. has fallen into such hands. We cannot bu hope that this bold experiment at making money, by pandering to the basest appetites of CHRISTIAN REFLECTOR. Let every man who has a personal character STON, WEDNESDAY, FEBRUARY 2, 1842. such papers, utterly and forever, from his secular and daily papers, whose moral influence is salutary, and whose course is magnous and honorable. Let the publi of such papers be liberally sustained. Let there be an immediate and general action with regard to this matter. A decided public expression against these outrageous impositions on the credulity and morality of the peo-

Special Meeting of the Am. Board. An extraordinary meeting of the A. B. C. F. M. was held last week in New York. It was the first special meeting that the Board has

held during the whole thirty-two years of its

have dared to attempt them receive a merited

rebuke, in the entire loss of the patronage au

the respect of all decent people.

existence. This meeting was occasioned by the pecuniary embarrassments in which the Board found themselves involved at their annual meeting last September. They then made a mutual pledge to increase the income of the year 25 per cent. Their efforts have been

attended with signal success, and one of the first acts of this meeting was to discuse the 1. That in view of the goodness of God anifested in leading the members of the cted with such a spirit, and in such a man- the signal encouragement afforded by all the

peal, the Board will set apart to-morrov afternoon and evening for the purpose of hour appointed. churches in connection with the Monthly those who attend it enter after that Concert for February, to pray for the special

fervent. The petitioners speak like children, of the churches in their private devotions, to though their devotions are short, they seem to look for God's blessing in answer to the

nobility, and procured her luxuries with the toil and the earnings of the

how great a part of the record of Old and ever be regarded, with emotions of devout gratiloved to think that if there was joy among the brother Phillips took place March 20th, 1827. angels when one soul was brought back to This connection will ever be looked upon by the members of this church and society with spoke, and many facts were adduced in con- who stands directly connected with the most currence. Finally the Treasurer was called difficult and interesting portion of your history; upon to state definitely what had been done.

Who was the Pastor of your infancy, the partner of your early joys and sorrows; who, with 1st of August last, was \$57,805.91. The ex. Christian fortitude, bore in common with you Ist of August last, was \$57,808.91. The expenditures since had been \$108,309,77. The receipts since August 1st, \$145,909,87. Reducing the debt two thirds, and meeting the appropriations as they have become due. This was followed with interesting addresses and statements from different members, durable to the strength of your manhood, pour your kindly sympathies into that sorrowing bosom which has cherished such deep and continued sympathics. and statements from different members, dur-ing that evening and the following day, of

Phila. contributed last year \$3,500; this year ness, and modifies every cup of social sort

"He had been thinking of those missionary "He had been thinking of those missionary stations which are waiting for the issues of this meeting. Many of them have had time to hear of the last meeting of the Board, and they know that on the 18th of January, the Board is to meet again to hear the report of the churches. And as those missionaries went into their schools to-day, what were their feelings as they asked, "shall these schools be broken up," 'shall these presses be stopped," &c. He did not know how far the prayers of these missionaries might have contributed to the relief of this exigency. But soon shall go forth on the this exigency. But soon shall go forth on the wings of the wind, the news that God has made his arm, and that there is hope! What pare his arm, and that there is hope: What joy will this intelligence convey; not a press be stopped, not a school broken up, not a mission-ary recalled, "Bless the Lord, O my soul" will be the ascription of many hearts as this intelli-gence travels around the globe.

A Missionary's Widow.

The widow of Br. Slafter, the news of hose death was recently communicated to the American Churches, continues her conection with the mission, and preserves brough all her piercing trials, remarkable heerfulness and serenity. The following etter from Br. Dean, to her sympathizing faher, will be read with the deepest interest by every Christian, and doubtless awaken in which but few are found to make. Difficult as in that distant land, amid those cheerless important, and the faithful, though unnoticed cenes, and under providences so adverse, can yet say, "The Lord is my Shepherd-I of one child the idea of goodness and piety, hall not want." We find this letter in the and sends it forth with power to resist tempta N. Y. Bap. Register.

BANKOK, SIAM, June 18, 1841. MY DEAR BROTHER-Though personally nacquainted with you, still from what I have earned of you from dren, who have long been our as

ociates in this place, I am induced to addresou as a friend and brother.

Before receiving this, you will doubtless have ceived the melancholy tidings of Br. Slafter eceived the melancholy tidings of Br. Slafter' eath, which occurred in Aprill ast. Maria, hi vine support which renders her peaceful and happy, while she also shares the sympathies and kind attentions of all her friends and associates here. It is perhaps difficult for you to imagine how comfortable and happy she is, notwithstanding the loss she has sustained in the death of her dear husband, and while we do not pretend to know the hour of sorrow and secret loneliness of her heart, it is with us all, matter of devout thanksgiving to God, that so far as we can judge, she is cheeful and contented in the condition appointed by her heavenly Father. She is now employed in teaching a small Siamense School, and is now the only person in our mission here to conduct religious worship mense School, and is now incomplete mission here to conduct religious worship among the Siamese, which she does daily. Her station and labors are of much importance to the mission, and we fondly hope that her life and health may long be preserved to carry on the work which she and her departed husband had remark to her companion. "The Lord has bework which she and ner departed missand mad so successfully commenced. His work was short but not in vain. If you were to see your child here, in her widowhood, calm and cheerful, rising above the things of this world, and deriv-ing her strength and consolation from Him under whose command she has cheerfully come forth to the heathen, and for whose sake she has suffered the loss of father and mother, brothers and days previous to her death, there were symp sisters, and then hear her say that the only toms of illness, but nothing to create alarm.

At no time for years had death appeared to be more distant. On Monday morning In 24 ly, you would probably unite with us in praise of God for his grace, and yield a cheerful assent to God for his grace, and yield a cheering assent to her remaining in the station where Providence has placed her. She is now boarding in the family of Br. Goddard, with whom they sailed from America, and after the arrival of Br. Jones and the return of my own family from Singapor she can have her choice of a home among us, as all or any one of us, would be happy to give her a place in our family. If the sympathies and friendly aid of the brethren and sisters connected with the mission, and the kind attention are of rational intercourse with those whom she and friendly aid of the brettren and sisters connected with the mission, and the kind attention
of all her friends here and above all, the protecting power and special consolations of the Saviour in behalf of your dear child, may afford you
consolation, then you have occasion to dismiss
your fears and commend her renewedly to the
care of that God whose unslumbering eye your fears and commend her renewedly to the care of that God whose unslumbering eye watches over his children in Siam, as well as in Dxford, and who will guide them by his counsel and afterward receive them to glory.

In Christian love, I subscribe myself,

WILLIAM DEAN. MR. R. MAINE, Oxford, Chen. Co., N. Y.

For the Christian Reflector Mrs. Susan C. Phillips.

n Extract of a Sermon, preached by Rev. Thorndike C. Jameson, Pastor of the Third Baptist Church, Providence, R. I., upon the death of Mrs. Susan C., wife of Rev. Wm. Phillips, late Pastor of the First Baptist Church, Charlestown, Ms.

r-" It is better to go to the house of mourning," &c.

To day, my brethren, we have come to the To day, my brethren, we have come to the house of mourning; and many sorrowing hearts will beat in unison with that of our beloved brother, while we pay the last tribute of respect asked, "do you think yoursell sying: asked, "do you think yoursell sying: she replied," I do." "Do you feel prepared?" she replied, "I do." "Do you feel prepared?" I hope I am," and her spirit then gently fled Cole of this city. She was born, Oct. 7th, 1807. away to the Saviour's embrace. Those feelings which unite us with the place of our birth, retained their power over her till the ast; and induced a strong desire to finish her days on the spot where they begun. This de sire was gratified. An indulgent Providence allowed her to breathe her last, within the pre cincts of her native city. The profession of he attachment to Christ was made in her seventeenth year, while at school in Poughkeepsie, New York; at which place she united with the are Baptists among the population, who are Baptist Church, then under the charge of the members of eastern churches, but they are Rev. Rusus Babenck. There can be no event widely scattered, and as a denomination of her history of deeper interest than this. It scarcely known. Most of them are buried in is one that stands directly connected with a the rubbish of the world, with scarcely life one prays especially for the young, another resolutions. Dr. Spring said they had facts useful life, a triumphant death, and a glorious enough left to call the "under shepherd," to

Testament piety was employed in ex-essions of praise instead of prayer, and he departed sister. Her union with our beloved be joyful and grateful. Several others deep interest, as uniting her destiny with one which our limits will not allow us to give Let us now regard her in the several relations even an outline. The resolutions were which she sustained in life. As a wife she was dopted.

At the meeting for thanksgiving and praise to promote the comfort of her family, even at At the meeting for manksgiving and the led Wednesday, P. M. Dr. Anderson stated the expense of her own. Mingled with her that the church in Boston of which Mr. Winsow is pastor, two years ago had given \$1,390 which leads its subject to expect and demand to this cause; last year \$3,197, and this year, sympathy and attention, rather than to impart without reference to a special effort, they had them-a spirit which at once defeats its own aised \$4,000; yet there was not a man of purpose, and converts domestic harmony into great wealth in the church, and they were unhappy discord. To her it was ever a privistill willing to do more if an extra effort is to lege to act according to the gospel rule, look-be made. Mr. Crosby of Charlestown, said ing upon the things of others, rather than upon that two years ago his people gave \$900; this her own,-a disposition that forms one of the year \$1,500. The congregation of Mr. Barnes, sweetest ingredients in the cup of social happi-There is no husband who has not felt the bles-From a speech by Prof. Goodrich made in sedness of this spirit, or suffered from its abthe evening, we extract the following, as re-ported in the New York Observer. tracting cares of life, to the peaceful sanctuary of domestic affection. To none is this mo important and cheering, than to the Herald of the Cross, because to none are assigned more trying and responsible duties. His cares pres his church, personal difficulties among its mem penitent, and above all, a cons every word and act of his, affects the destiny of immortal souls, and touches chords that wi vibrate through eternity, make it doubly im-

As a mother, Sister Phillips was marked by strong affection mingled with an element firmness, which secured at once the obedience and the love of her children. Her spirit was not only gentle but uniform; and kind words were generally the only means of government to which she found it necessary to resort There is no sort of government more diffiattainment than this. To make a child love you is a very easy task. This may be done by indiscriminate indulgence. To make him feat you is not more difficult. This may be done by unnatural severity. To make him fear and love you at the same time is an attainment any hearts, admiration for the woman, who this attainment is, it is not more so than it is other, who, by its aid, awakens in the mind tion, and to profit by the conflicts of life, is worthy of more honor than Napoleon breaking the world to his sway. As a friend, sister Phil lips was candid and open, never resorting to that affectation which makes it so difficult t uncertain in whom we may trust. She was po sessed of an active, discriminating judgment which, with modesty, she was ever and rendered her so valuable as a counsellor and peace-maker, both to you, and to the people o our beloved brother's this point, the members of both churches have

at least, to which he can flee and he at rest

orne pleasing testimony. As a Christian, she was consistent, distrustful of self, but confident in Christ. Her passions were subdued and chastened, like well trained servants, obedient to the dictates of reason and

During frequent seasons of protracted and remark to her companion, "The Lord has bereaved us, it is all right"—according to the sentiment of inspiration, "It is the Lord, let him do as seemeth him good."

It remains now briefly to notice some of the tude to send for medical aid, "No, I shall be "above" "above." Oh what a moment was to be broken up. Hearts, that have long beat in unison, are now to bleed in separation. Ties, that had been for years knitting more firmly and closely, are now to be severed. And "my children' too! Bitter and irreparable is the lo that this has inflicted upon them; there is no touch so gentle, no cheek so soft, no kiss so sweet, no voice so musical as the mother's. None on earth repair the mother's loss. But i this trying hour, is there no relief? There is. The dying wife and mother has it-"Above "above!"-Look up, and in the God of heaven. behold the ready Friend of the disconsolate and the orphan. The ties that hold us here are now severed, and we part ; but we shall meet again,

"Caim, on the bosom of thy God,

Baptists in Iowa.

A private correspondent, who is extensively acquainted in that territory, tells us that there

other, in a population of 50,000. The people they suffer ?- who will not write an editor generally are totally ignorant of our faith and nor give place to a communication exposing order, and hence entertain the strangest and in any fair way the fearful iniquity of chattel most mistaken notions of the Baptist name izing those for whom the Redeemer died ?and character. Most of the preaching is by

or, who, if they do admit into their columns

Methodists, but it is of the "milk and water"

communications of this character, are certain kind, and would not even nourish babes. to do it is a man.ser that will entirely destroy
Our friend says, "I hear the word so mangled their intended effect? It were had snough, and torn to pieces that I ache in body and that such editors should be found in the ci of ministers, we shall send them forth-with to the hungry, starving souls of Iowa. Now what reasons can be assigned why He says the most absurd doctrines are pro-mulgated and embraced, because there are eral character, should exclude from its exabsurdities to the people. Here now is a new same time to know that the only hope of and goodly land-Who will go up and pos- safety to the country hungs upon the de-

Wonders of the 19th Century.

sons still in honorable standing in that changed before the setting of another sun.

Church—but that attempts are made to estabsh in the very heart of England, even at Oxford, the Confessional, one of the worst, most distant intimation that any part of its columns rupt priesthood; and that a leading paper, of the Protestant Episcopal Church in the Unithe Protestant Episcopal to the Protestant appropriated States, takes up in defence of such a promy patrons." Then you made a pledge to y ject. The following is a paragraph from the archman, published in New York City.

omen of a brighter day in her history. For the pledge I made." we have no hesitation in expressing it as our deliberate opinion, that this same habit of private and particular confession is a most salutary provision and powerful auxiliary for the due and efficient maintenance of school and college distributes and findiciples are sufficiently assents assents. To say the least, it deserves atdue and efficient maintenance of school and college discipline; and if judiciously encouraged in our own colleges, we have no belief that their history would be marked by less proficiency in study, greater dissipation, more frequent riots, or any deeper necessity for tempestuous levivals of religion."

we are at a loss to divine. But one thing is denounce all that is but, it is clear their arirtain-this is an age of wonders. Surely, ginal design should be abandoned, and the e know not what a day may bring forth. For the Christian Reflector.

Professors of Religion uninterested of their original design; but simply to emin the prosperity of Zion. We should hardly suppose such a conditio

their influence upon the church, and upon the terprises had not sprung into existence. Of world. They stand connected with our course, those papers made no pledge to their churches as regular members, and as such early patrons exert their share for making up the influence not, plead for institutions yet unborn. In of the church upon the community in which the nature of things, they could make no it is located. What is the influence of such such pledge; but a pledge they did make, ed disciple of Christ? How often has with its warm and zealous supporter. the pious disciple gone forth to seek out some These editors sometimes say "our patrons closet to shed over the condition of a professed then world? And do you always wait to disciple, those tears, which his full soul-was ardor been cooled and checked, by contact were installed into your responsible office? With such an end in view, did you take charge midst, who afford such lamentable proofs of the inefficiency of their piety? Such an influence paralyizes the zeal and efforts of the heard? Instead of leading the public mind, is he name and cause, which they profess to after?

But the influence of such persons does not top in the church. Better would it be for nem, and the world, if it did. It emboldens an. They say they are already as good as printed and neatly covered, and wh he is, and if you wish to reform them, your braces a vast amount of valuable and inter-efforts will be best directed, if you should re-They are not prepared to believe in the ne
"It is worthy of notice that the Baptists bare."

mind." He hopes, if we have any surplus and principal towns of the South; but do they

me to detect and point out these errors and unms, the subject of abolition, when at the tion of the slave system? Is there one but covers with shame the man who makes it? one but exposes to impea hment and re-Not that eminent elergymen of the Church tians who should appear in its defence? Yet proach the character of any professed Chris-England are renouncing Protestantism, and there are reasons, which do influence religion oming Papists-not that some of the worst ous editors to a course in this business, which oming Papers - not that shaded by per- if sighs and tears would change, would be

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labor preasure of the constitution of the cons

have has such

ngerous, but powerful instruments of a corpatrons? "Yes, certainly," And that pledge binds you to inculcate certain doctrines, and "Far from being grieved or scandalized to to labor with all the power of the press to ar that attempts have been made in the niversity of Oxford to encourage auricular onession, (sit renia verbit) we rejoice at it as worthy enterprises? "This is substantially

design, this would depend very much upon What all this tendency to Episcopacy, and what that design was. If they did not origience back to Papacy, indicates or portends, nally intend to plead for all that is good and coner the better. If they did intend to plead for all that is good and denounce all that is bad, then they have no abandonment to make brace all the objects that come within that design, as fast as they shall be indicated by

ssible, were we not compelled to believe it It is in pursuance of this very course that m our actual observation. Of course when not a few of the religious papers of this counwe speak of their condition, we refer to try have come out in favor of most of the be-their religious condition; and in order to nevolent enterprises of the church. When that they would, refessed Christians upon their respective to plead for everything good. Because it was hurches? We might appeal to the experi-included in the terms of the general pledge, ence of all real, active Christians for an an- and not because they agreed to any such thing wer to this question. Those who are active in particular, they have given their support to the discharge of religious duties know, and Missions of various character, to the cause of feel, what this influence is. It is upon them that it is mainly exerted. How often are they disheartened in their attempts to enlist the relation to the salvation of their own souls, by the coldness, indifference, and sometimes it is to be feared, the downright obstinacy of some

nxious or wayward sinner, and in his jour-ey fallen in with a lifeless professor of relig-on, whose very conversation has sent a chill Did you wait for them to be pleased, before you his very soul, and he has returned to his told them their duty in reference to the heabout to pour forth over the wretched state of you wish to declare before you make declarbe impenitent? How often has his zeal and
ation thereof? Was it for such a purpose you
refor been cooled and checked, by contract
were installed into your responsible office? Such cases are far more numerous than many magine. They occur too under such circumstances as effectually interrupt the progress of cital religion. How can devoted Christian and the control of the Palladium of American liberties? Suppose your patrons are not pleased with the truth, are they therefore never to hear it? Are we to wait until men love the truth, bens entreat sinners to repent, when they see fore it is preached to them? Have we come to many of their own brethren, in their very to this, that the Parss, the enlightener of L. CARRY STEVENS.

Sturbridge Association

Connected with the Minutes of the Sturthe impenitent in sin more than all the argu-ments of infidels. When you attempt to ouse them from their stupidity, they immediately present for your consideration, the ganization in 1801. The whole constitutes a life and character of such a professed Chris- pamphlet of 35 pages, which is elegantly

cessity and efficacy of the gospel, until they see better specimens of its influence among those who are its professed friends. And this is an argument, the pious cannot well evade, so long as they have those in the church, who are indifferent to the prosperity of Zion. It is thus, the influence of such persons cripples the truly pious on every side. They draw a wide and deep gulf, an immense chasm, which nothing but the power of God can remove, between the pious and the impenitent. It is a saying of the wise man that, "One simer destroyeth much good," and surely such professed Christians may be regarded as the instruments of ruining many souls. Were all the members of our churches active, humble, and pious Christians, nothing could stend before the power of Christian influence. Infidelity would be swept into oblivion, and the thousand obstacles, which now impede the professed Christians as those, of which we have been speaking, blunt the edge of truth, where it is presented to men's consciences. They make the whole Christian he church appear deformed. They themselves are the dead and dry branches, which not only mar the beauty of the tree, but spread their deadly infection throughout the whole trunks.

For the Christian Resector.

The Anti-Slavery Press.....No. 3.

Every setting the history of notice that the Baptists have ever adhered with unyielding tenacity to ceristian great fundamental principles, which have ever adhered with unyielding tenacity to ceristian great fundamental principles, which have instances and enomination, and the supermixed which the ward of God, in the carry history of the say the late of Protestantism, has been deadly in the client of the christian as those, of which we have been speaking, blunt the edge of truth, where it is presented to men's consciences. They make the whole Christian we have the idea of Protestantism to which would be removed. But the missing of the ward of the conscience, and to Him who allowed touch to the arise of the preparation of this Historical Sacistant of The Anti-Slavery Press......No. 3.

But is there not reason to fear, that some religious editors cannot say, they honeally think they ought not to meddle with the abolition subject? Are there not those who are informed of the condition of thousands of slaves that are members of the church of Christ; but who nevertheless refuse to tell of the wrongs

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write an editorial, mication exposing niquity of chattel. mer died ?_ into their columns racter, are certain were bad enough, found in the cities outh; but do they

he assigned why

eriodical of a gen ude from its colition, when at the the only hope of Is there one but in who makes it? shment and reprofessed Chriso influence religi is husiness, which change, would 1 of another sun. I gave not the most part of its columns

lavery subject, and subject for discus-violated pledge to de a pledge to your tain doctrines, and er of the press to reat and good and osition of not only

tors, their position ey have defined it ast, it deserves atres, let them be as vrong for religious rom their original they did not origi

all that is good and is clear their oribandoned, and the did intend to plead enounce all that is indonment to make but simply to emcome within that is very course that

papers of this counof most of the be-he church. When , many of these eninto existence. Of no pledge to their is yet unborn. In ey could make no the general pledge, ed to any such thing ven their support to cter, to the cause of e classes, to the cause ession of licentious And is it too much to eligious paper in the tion of the same prin-

s supporter. nes say " our patrons we should meddle would not be pleased? e pleased, before you ference to the heayou always wait to be pleased with wha re you make declar-or such a purpose you r responsible office? v, did you take charge not pleased with the en love the truth, bem? Have we come until men's minds be ere its voice can be ng the public mind, is mind and then follow L. CAREY STEVENS. Jan. 1842.

Association.

Minutes of the Sturhe last year, is a hisody, from its first ore whole constitutes which is elegantly vered, and which emof valuable and intere make the following ical sketch.

that the Baptists have elding tenacity to cer-principles, which have denomination, and that denomination, and that early developed them-ory of this Association ord of God, interpreted f private judgme of Protestantist by Baptists, from their our venerable father, Rev. Zenas L. Leonard, Rev. Zenas L. Leonard, his youth and strength, etter addressed by this s composing it, says, to relinquish all undue ductions, and study the r to obtain a genuine all system. * " will admit of no subothe word of God will ristian." And the very pert Stanton, of Wood-Letter, recogning the

cert Stanton, of Wood-Letter, recounting the cess, calls for gratitude istitution has given no that instrument, leaves mee, and to Him who conscience. Here then rotestantism to which eer so strongly adhered-cular Letter, prepared titee, now engaged in his Historical Sketch, ly dear to us, was stahis Historical Sketch, ly dear to us, was staze salvation by grace, o are yet fundamental istant be the day when to our children. It is ce, that the impulse of part to others the bleshoice in the spread of the ich leads to our labors bors to Christ, and to onary enterprise, manistory of this body. In ar of the third anniveress their joy that the of unusual success in a gospel and the con-

gospel and the co

letter of 1805, prepared by Rev. Parson Cros- at Baldwin Place, are thronged with silen by, of Thompson, the sending of the gospel and attentive hearers. There is not the least disturbance from without or within. Bro. the outpouring of the Holy Spirit. At the the Melodeon. anniversary in 1806, the brethren spent an before proceeding to business on the ond day "in uniting in solemn prayer to Almighty God, for his blessing to descend

take upon them the capacity of a Missionary Society, and they appointed nine brethren a not persecutors. And we are glad that it is Board of Trustees. In 1811, a Missionary Society was organized, separate from the Association. The minutes of that year had cate the prevalence of a missionary spirit in advance of the movement of the age. The this important document, but we cannot for-bear expressing the wish that so praise worthy an example may be followed by other Associations throughout the country. A sketch like this is not only deeply interesting, but of permanent value. It reminds us of our fathers—it preserves their hallowed influence cessors and descendants.

The sketch before us concludes as follows.

"In closing, we cannot but record an expression of gratitude to Almighty God, for the measure of success with which he has been pleased to bless this Association. In its origina feeble body, it attained in a few years the strength of manhood—and if now it is comparatively small and feeble, its condition is not that of poverty at the close of a misspent life, but is rather the reduced yet easy condition of a parent who has generously imparted wealth to his children, and rejoices in the vision of their prosperity and happiness. All around us are Associations which this assisted to form or to strengthen—we rejoice in their growth and usefulness—and we believe we shall have their prayers that this body may renew its youth,

Again he asks,

same, 11.80. Bap. Ch. and Cong. South-bridge, Ladies for F. Miss 37.70, Monthly

The Nestorian Bishon.

accompanied the Rev. Justin Perkins, mis- and proper for commercial and political newssionary, to this country. He was the first papers to pursue, and showing the criminality person who welcomed Rev. Messrs Smith and of exciting, directly or indirectly, a mobocratic Dwight, on their first visit to his country, feeling in the community, the writer proceeds and he was the first Nestorian who took Mr. in the manner following. Perkins by the hand when he reached his vil-

We are aware that the Reflector speaks for itself, and are not yet sufficiently emboldened to publish unblushingly our own praises; but among all the favorable testimonials we have received, there is one, which, while it has peculiar value in itself, comes to us in such a way, as to inspire our warmest confidence, and awaken our most pleasing anticipations. One of the most highly esteemed

This sketch informs us that in the circular which are continued during the present week, mark, and that four days of that year were set Knapp preaches every day at 1-2 past 2 P. M. apart by the Association, in a recommenda-apart by the Association, in a recommenda-tion to the churches, for fasting and prayer for

Freedom of the Pulpit.

Our readers, far and wide, will be glad to know how the respectable Boston papers pon them."

In 1809, it was voted that the Association speak with reference to Mr. Knapp's preachy was organized, separate year indi-istion. The Minutes of that year indieircular letter of 1816 states that this year was a period of "great religious revival." Our cially so to the actors therein and their instiperiod of great rengales farther from gators. "No justification," said the Spy, "can this important document, but we cannot forand aids to convey the benefit of their bright doctrines to which he is attached, takes up example down the "long line" of their sucit one of the few sensible ones out of a mul The sketch before us concludes as follows. Ititude which have appeared in exchange pa

"When all sorts of doctrines are openly preached and eloquently advocated as the doc-trines of Christianity, and in Christian pulpits, we see no good reason why a man who preaches what he believes to be Christianity,—doc trines, too, which are believed by one of the most numerous and most respectable classes of

to strengthen—we rejoice in their growth and usefulness—and we believe we shall have their prayers that this body may renew its youth, and confer blessings as it has done heretofore. In thankfulness for past blessings, we look to the gracious Head of the church for fature good."

(F) We have been requested to insert the following, which was accidently left out, when the Minutes were printed.

STURBRIDGE ASSOCIATION, TREASURER'S ACCOUNT, 1841.—Collection after annual sermon at Belchertown, \$8.41. Holland, Bap. Ch., A friend for F. Miss. 1.00, Monthly Conc. for same, 1.50. Female Miss. Soc. 4.50. Rev. J. B. Boomer for F. Miss. 1.00, Monthly Conc. for same, 1.50. Female Miss. 2.30. Wales Female C. Soc. For. Miss., 17.00. Bap. Ch. for same, 10.40. Belchertown Bap. Ch. South-bridge. Ladies for F. Miss. 2.70. Meanly the desired at the South-Boston ordination ast summer, or if he had attacked the doctrines, which all the Baptists, Methodists, Presbyte-rians, Episcopalians, and Roman Catholics hold be the essential doctrines of Christianity?

The editorial, from which we quote the bridge. Ladies for F. Miss. 2.70. Meanly the provide the summer of the providence of liberality, and of a willingness that every one should enjoy the religious liberty, which is guaranteed by the constitution of the Common-wealth? Do they prove the prevalence of any uncommon sensitiveness in the common wealth? Do they prove the prevalence of any uncommon sensitiveness in the common wealth? Do they prove the prevalence of any uncommon sensitiveness in the common wealth? Do they prove the prevalence of any uncommon sensitiveness in the common wealth? Do they prove the prevalence of any uncommon sensitiveness in the common wealth? Do they prove the prevalence of any uncommon sensitiveness in the common wealth? Do they prove the prevalence of any uncommon sensitiveness in the common wealth? Do they prove the prevalence of any uncommon sensitiveness in the common wealth? Do they prove the prevalence of any uncommon sensitiveness in the common weal

Ladies for F. Miss 37.70, Monthly show, is accompanied with an able article on religious freedom, from a correspondent on Soc. 13.55.

Domestic Miss, 20.00.

For 33.00. N. B. Ed. Soc. 10.75.

For 33.00. N. B. Ed. Soc. 10.75. F. B. Soc. 13.55. Domestic Miss, 20.00. For Miss, 33.00. N. B. Ed. Soc. 13.00. Three deems of no slight importance. We regret 43.00—all which is paid over except the last. deems of no slight importance. We regret tire. We must content ourselves with only that portion which is more particularly direct ed to the case in hand. After discussing his MAR YOHANAN, a Nestorian Bishop, has subject, defining the course which it is right

sand he was the first Nestorian who took Mr. Perkins by the hand when he reached his village. His first inquiry, says Mr. P., was, "how can your people make books for us when they do not know our language?" lengaged him at once as my Syriac teacher, and from that time he has been our firm and most efficient friend. Mr. P. introduced him to the missionary meetings recently held in New York, and he made a speech. He rose in the pulpit, says the Observer, with great dignity, and presented a truly venerable and interesting appearance, dressed as he was in native costume, and wearing a heavy beard. After a short pause, and having surveyed the assembly, he spoke as follows:

"My dear brethren and friends in Christ, I come from Ooroomiah that I may see younded loves your nation. You send us missionaries. They give us books. They preach the gospel of the blessed Saviour. Their labors are very great at Ooroomiah. We cannot pay you for all this. But brethren in the Lord Josus Christ, your reward is in his kingdom; for he has said, whosoever giveth a cup of cold water in his name, shall not lose his reward; and much greater will be your reward, who have given us the water of life.

My brethren, our nation send much love to you. If you ask about the missionaries; they labor hard; they go from village to village and preach and teach in the schools; they need more strength; and we need more schools. Perhaps you know, we are under the Moham medans, and they oppress us; we are very poor and they day the very thing away from us; but we put our trust in the Lord. My beloved brethren, our nation is like sheep among the wolves, and if you go out after that which wolves, and if you go out after that which love the wolves, and if you go out after that which love the precision of the preaching, than it have the religious effect by their preaching, loan the public, and which woulde brejected by elegant when you for all this sheep among the proper than the proper than the country were uneducated men, and many gore the preaching, than i

we put our trust in the Lord. My beloved bethren, our nation is like sheep among the wolves, and if you go out after that which is lost, and seek until you find it, you will rejoice more over it then, than if it had not been lost. The Mussulman lords it over us, and on that account, we ask help from you, in the name of Christ. Our Lord Jesus has said 'Blessed are the merciful, for they shall obtain mercy. And king David has said, 'Blessed is he that considereth the poor, the Lord will deliver him in time of trouble.' Yea, what you do, you do not for men, but for Christ. And your reward is laid up where moth and rust do not corrupt, and thieves do not break through and steal. May all your treasures be in heaven, and your hearts be there also.''

Having said this, with great simplicity, the Bishop sat down.''

We are aware that the Reflector speaks

dence, and awaken our most pleasing anticipations. One of the most highly esteemed and useful clergymen of our denomination in the State of Maine, in a private letter to a gentleman of this city, says,

"With the Reflector I am highly pleased. How bright even in appearance is it! How strongly are its rays brought to a point! There is heat as well as light. Let it sustain the character which the first numbers of this year promise, and it will be read. If I can find time they shall have some of my thoughts, and I shall feel it an honor to have them appear in a paper so free, so fair, and calculated to do so much good as I think the Reflector is."

Now this is cheering. It repays us for at least a large portion of our anxiety and toil in commencing this enterprise. We hope our brother will find the time to write; and many other brethren whose talents and attaiuments so amply qualify them to add interest and willity to a religious paper.

ther brethren whose talents and attainments so amply qualify them to add interest and utility to a religious paper. On such aid we place a very high value.

It has been strongly objected against this preacher, that he abuses the Universalists and Unitarians, classing them with infidels. It is true, that he mentions them in almost every sermon, and not by way of eulogy. His censures, however, apply only to their religious detrines. He says clealy, candidly, and explicitly, that he has nothing against them as of conviction and conversion. The meetings,

nounces them—the evil he believes they are producing in believing and inculcating them. Yet in this he is not more severe than the Orthodox Congregationalists were, not many years ago, against the Unitarians or than some of them are even now. He is not so much so as I have heard Universalists against some other denominations, accusing them, not of doctinal errors merely, but of hypocrisy and priestcraft, and of not believing what they preached.

This communication is not intended as a defence of (Mr. Knapp. I am not a Baptist, though I think as well of them as of most other Christians. My design is merely to disabuse the public mind, to correct the false and unfounded statements that have been circulated,

led statements that have been circulated. d to state things precisely as they are, with-

John Quincy Adams.

The commotion kept up by this venerable itesman, among the guardians and defenders of the " patriarchal institution " at Washing, on, is one of the most amusing and distinof our government and age. The scenes of Executive Committee of the New York State Jan. 24th, a record of which our readers will Youth's Temperance Society. The spirited find in another column, were immediately appeal, with which it makes its debut, contains followed by a rallying of the Southern mem- the following paragraph. bers in one of the large committee rooms, under a high state of excitement. Their caucus was entirely secret. A correspondent of the U.S. Gazette says that they are full of wrath, "and threaten either to expel or censure Mr. Adams; while he seems delighted at the commotion he has raised around him." But we know not when we have seen anything from the journalists at Washington that has amused and gratified us so much as a letter to the New York American, describing the events of that memorable day, and concluding as follows. bers in one of the large committee rooms,

"Old John of Ghent! time-honored" Adams! "Old John of Ghen!! time-honored" Adams! How he bears up and bears on, in the cause of universal liberty, of free discussion, and of free petition, against the wrathful denunciations of furious enemies and the sickening distress of faint-hearted and narrow-minded friends! If "the prayers of the wicked" could avail anything against him, he would long ago have been windered to the women of Ireland. He said they were the advocates and patrons of every thing against him, he would long ago have been ing against him, he would long ago have been thered to his fathers, but he is wonderfully served for great and perhaps yet greater

It is of no use to say that his present course is objectionable, imprudent, unreasonable, fa-natical. Granted that it is so; and what then? The question is, after all, whether a Northern man, an advocate of freedom, is to be alone prohibited from being imprudent and "instant in season and out of season," while every rep-resentative of slaves is allowed, as they always have been allowed to pour out their disorderly resentative of slaves is allowed, as they always thave been allowed, to pour out their disorderly abuse by the hour against Northern workingmen and friends of free discussion and of a free press, and every vile partisan hack may spit doubt his bitterness and malignity, at leisure, and at pleasure, upon all his opponents, as if there were no such thing as order in the worldwiolating the very grave of departed patriots, (as of Harrison,) and the sacredness of private life.

It is very seldom that any man is in order in the House. Very few members know what is strictly in order. But of all disorderly men, the most outrageous and infamous rioters are those who habitually raise questions of order. In nine cases out of ten, where a man says—"I rise to a question of order," he means—"I rise

noticed for twenty years, as they did for lifty years, previous to this modern crusade against American freemen's most sacred and valuable gights. As it is, the merits of the abolition revious question;" and when that is settled, twill be time enough to act on the merits of he "main question," which is—"Are all men

Revival Intelligence.

een held in Mr. Wild's church, at the coning submission to God, presented themselves ual confidence now prevail.

thurch in this place, and writes to the editor of Zion's Advocate, that God has appeared in Professors, and 6,728 students. nercy for the people of his charge. On the

JEFFERSON, ME. The Lord has been pleasd here to exhibit the wonderful power of added to the Baptists and Free-will Baptists in the western part of the town, and 16 have surrounding neighborhoods.

conversion have occurred, and some have been baptized.

baptized on the 1st Sabbath in January.

Each of these places have been visited with revivals. Over one hundred have been baptized into the fellowship of the church at Jamestown, about 70 at Busti, and 40 at Carrol. In Ashville, Panama, and Clymer, also, the Lord has done great things, and there are indications of good in other late. Harmony Association.

ing in hope, and some are deeply feeling their | Intelligence has just been received of the

nunces them-the evil he believes they are friends renounce the world and put on Christ,

JOHNSTOWN DISTRICT, CANADA .- The Canenter my ada Baptist Register informs us that there is a at favor or malice. I wish also to enter my clean protest against all religious intolerance and persecution, and against every species of too brule. Impartial toleration and the supressay of the laws must be most jealously cherishd, or the oppressor of to-day will find himself to oppressor of to-day will himself to oppress Christ in baptism; many bave joined the Methodists, and the good work rapidly progresses.

Editorial Gleanings.

"The Youth's Temperance Enterprise" i nishing developments of the passing history the name of a new periodical issued by the

Daniel O'Connel is Lord Mayor of Dublin. moral virtue. He thanked heaven tee-totalism was placed under their auspices; and if any young man was disposed to ask a young lady any particular question-let her first reply be, "are you a tee-totaller?" and if he be not, let her look for somebody else. (Cheers and laughter.)

The Synod of Illinois have passed resolutions with reference to the call of the A. B. C.

to do all in our power to relieve their embarrassment, still we deeply regret that they should in any way whatever, seem to countenance the sin of slavery.

A great temperance movement has con menced in the Navy. The U. S. Receiving rise to a question of order," he means—"I rise to kick up a row, and to gratify my spite against a particular member."

Mr. Adams is often provoking and unreasonable; but everybody knows he is made so only by the shameful abuse he continually receives for presenting petitions which no Representative has any right to decline to do. If they had not insulted, and gagged, and bound him as they have been doing for six years past, he would have remained innustious, and abolition petitions might have run through the House under the subject that all the most animating meeting has also been held on board the frigate Columbia. etitions might have run through the House uncrew of four hundred, signed the pledge Only eighty of the five hundred on board the Columbus, claim the allowance of grog allow-ed by law—the remaining four hundred and twenty availing themselves of the privilege to take instead of the rum, the value i

Dr. Goggswell, in a lecture delivered last reated equal, endowed by their Creator with an inalienable right to life, liberty, and the pursuit stated, that in olden time the "Primer" w week before the Historical Society of this city, for many years the only elementary book used in the schools of New England. Next on the list was the Psalter. Afterwards the Youth's Instructor and Dilworth's spelling book were BROOKFIELD, Vt. A series of meetings has published. Webster's Spelling Book first appeared in 1783, and about the same time nesion of which about two hundred, profes-Pike's Arithmetic, the first treatise on that in the body of the house, and yet the revival academy for females in this country was essubject in the country. He said the first loes not abate by the close of these meetings. tablished at Bethlehem, Pa., by the Moravians, does not abate by the close of these theoretics, lands and is still in a flourishing con-

WARREN, ME. Br. Ilsley, formerly of corporated colleges, 64 of which have been established during the last twenty years. In There are now in the United States 109 inthese colleges there are 711 Presidents and

first Sabbath in Jan. he baptized 12, on the The Journal of Commerce informs us that econd 14, and on the two previous occasions measures are in train, to erect, at Punaho, B; making in all 34. Among the number Sandwich Islands, suitable buildings for a day received are 13 men, heads of families. For and boarding school for the benefit of upourteen years there have not been so many wards of a hundred children of missionaries souls converted in that village, and last year and a large number among the foreign resnot an individual was added to the church by idents, where they may receive a thorough English education, and he kept apart from the contaminating influence of ignorant and vicious natives. The necessity will thus be avoided of sending home missionaries' chilhis grace. About 40 have been baptized and dren for an education among strangers, and

been added, by haptism alone, to the 2d Baptist A prize of 200 guiness has been awarded church in the south part, making in all about to Rev. Dr. Harris, author of "Mammon" etc. sixty. The work has also extended to the for an essay on Missions. This essay is entitled, "The Great Commission," and we Revivals have also been enjoyed in New of this city have received the sheets of it, Castle and Alna, where sixty or seventy have been baptized. The 1st church in Nobleboro' direct from the author, and will put the work been baptized. The 1st church in Nobleboro' in immediately to press. It will make a hand-some 12mo, volume of about 500 pages.

There is to be a grand Temperance Festi-Augusta, Mr. The Baptist church in this place, under the cere of Br. E. R. Warren, has been enjoying a gentle, precious revival for several mouths. Thirteen persons were banized on the lat Sabbath in January. JAMESTOWN, BUSTI, AND CARROLL, N. Y. it on the most extensive scale.

the Lord has done great things, and there are indications of good in other churches of the Harmony Association.

Major Gen. Macomb deceased, and Rev. President Wayland of Rhode Island, vice Hon. Harmony Association.

Baookling, Vr.—For several months past, the state of things in the Baptist church has been interesting. Backsliders one after another have returned with deep repentance, and rejoiced in new manifestations of God's pardoning love. Their meetings have been characterized by that deep solemnity which utterly precludes noisy excitement. Twenty-five have been haptized, and others are rejoic-discover.

guilt before God. The pastor, S. Kingsbury, death of Rev. George Champion, a missionary Jr. says, "the impenitent on seeing their of the American Board in South Africa. He

for his beaith.

The Printers of Baltimore are forming a society, to be called the "Niles Total Abstinence, Beneficial and Library Association of Baltimore Printers." The title honors, or rather preserves in honor, the name of Hezekih Niles, and indicates a blending of good things—temperance, brotherly kindness and social improvement.

Law, which were referred to the communication of torse constitution of torse constitution of torse constitution of the United States, who say that in visiting the Island of Cuba, and some of the southern parts of the United States, who say that in visiting the Island of Cuba, and some of the southern parts of the United States, who say that in visiting the Island of Cuba, and some of the southern of the United States, who say that in visiting the Island of Cuba, and some of the southern parts of the United States, who say that in visiting the Island of Cuba, and some of the southern of the United States, who say that in visiting the Island of Cuba, and some of the southern of the United States, who say that in visiting the Island of Cuba, and some of the southern of the United States, they are, in violation of the Constitution, and without being accused of any crime, subjected to grievous accused of any

The Rev. C. T. Torrey has called on the Baltimore Sun, to correct the statement of its reporter, that he was held to bail, to appear at court and answer, &c. He says "the Judge released him simply because he could not help it, there being not the slightest ground in law or in fact, for detaining him; and then, he adds, by a stretch of legal authority without a parallel or a precedent in the whole history of the law, as eminent counsel inform me, required me to give security to keep the peace. Mr. T. refers to the examination of his private papers, the threats made against his. Mr. Habersham wished to make an explanation. his private papers, the threats made against his life, and his treatment by the Judge and one of the witnesses, and concludes by saying, eithat the opinion has been expressed by the most eminent lawyers in the State of Maryland, that the worthy Judge stands alone in defending his most extraordinary position, the legality of which I expect to contest before the Chancellor at an early day.

The Directors of the Western Rail Road have refused to transport the mails from Worcester to Albany on the terms offered by the Post-master-general. A history of the Post-master-general. A bistory of the Post-master-general and published by the state of the Post-master-general and published by the state of the Post-master general and published by the

The Directors of the Western Rail Road have refused to transport the mails from Worcester to Albany on the terms offered by the Post-master-general. A bistory of their negociations has been published by the agent of the corporation, Hon. Geo. Bliss, of Springfield. According to this, the most unmanily attempts have been made by the Post Office department to secure this service for a very inadequate compensation. We are incompetent to decide on the merits of the case, but the document referred to will persuade most persons, we think, that the W. R. R. corporation are quite justifiable in taking the decided stand they have.

The friends of education in Vermont have held a State Convention at Middlebury, at which a large number of important resolutions were passed, with reference to their primary schools, academies and colleges; and many eloquent and effective speeches were

tions were passed, with reference to their primary schools, academies and colleges; and many eloquent and effective speeches were made. We question whether in any other State of the Union the friends of education are as active and zealous, as they are in Vermont.

The last Emancipator has an excellent article on "The Press vs. The Pulpit," of which the following is an extract.

The Mr. W. C. Johnson said that the gentleman for Wirginia had raised the question of receptors.

the abominable doctrine that the press is to dictate to the pulpit what it may teach, and what it may not, than which a doctrine more dangerous to the rights and privileges of the citizens of a free community, could not be promulgated. We go for the freedom and independence of the pulpit as well as the press, and the man who would sacrifice the one to the other, is an enemy to our free institutions. Let this Atlas doctrine once obtain in this community, and no one is safe a moment. If a Baptist clergyman may have a padlock put upon his lips, so may any individual of any other denomination. If the pulpit may be struck dumb by a corrupt penny press, backed up by the Boston Atlas, the press in its turn may be demolished, when it shall happen to speak a little too plain for His Honor, Judge Lynch. Even the Atlas utself may fall a victim, when it shall have altered its character so far as to carry its 'rhetorcal flourish' of 'equal rights to all men' to a reality, and breathe a spirit of toleration in religious opinion.''

Norfolk, whose reports and addresses added great interest to the meeting. An excellent dinner was provided by T. J. Marsh, Esq., of the Lynn Hotel, which is one of the best temperance houses in the State.

Scene in the House of Representatives.

Scene in the House of Representatives.

We give the following precisely as it is reported in the papers. We advise every body table.

Mr. J. C. Clark and Mr. Linn called Mr. to read it.

Mr. Adams presented the petition of 84 colored citizens of Mass. praying that the laws of naturalization may be so altered as to permit free colored foreign, to become citizens of the U. States, and to hold real estate, which he moved to lay the motion for its reception, and moved to lay the motion for its reception on the table—which was carried in the affirmative—ayes 116, noes 68.

Mr. J. C. Clark and Mr. Linn called Mr. Brown said his point of order was, that the whole discussion was on a question not properly before the House. The memorial is not a genuine one, and unless the gentleman from Massachusetts says he believes it to be genuine, the House had no right to entertain the subject.

Mr. Adams—Does the gentleman know it to

it was proposed to go to war with angular [Order, order.] Mr. Wise rose to a point of order, which requires

Mr. Wise rose to a point of order, which requires that a member presenting a petition shall confine himself to a brief statement of its contents.

Mr. Adams said he was confining himself to brief statement, and proceeded to read the paper at the top of his voice, amid the most vociferous cries of order, and roars of laughter. The paper asserts that a war with England for the purpose of keeping human beings in a state of bondage would as much exceed in unrighteousness that which was waged against this country by England in 1776, as the wrongs and privations indicted on the slaves insome of the states in the Union exceed in magnitude the wrongs enumerated in the Declaration of Independence.

Mr. Wise inquired of the Speaker if the paper was presentable.

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Mr. Wise said it was not a petition, but a series of resolutions.

Mr. Wise demanded the syes and noes on the adjournment, but they were not ordered, and the question was taken by tellers, it was lost, To to 88.

Mr Wise then re-stated the point of order, or the question of privilege had the precidence.

Mr. Turney then moved to lay the whole sub-time to the time the distinct of the table.

The question was taken by tellers, it was lost, To to 88.

Mr Wise then re-stated the point of order, or the question was taken by tellers, it was lost, To to 88.

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Mr Wise then moved to lay the whole sub-time the distinct of the table, or the question was taken by tellers, it was lost, To to 88.

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Mr Wise then moved to lay the whole sub-time the distinct of the ques

he "presentable," has he? (Laughter.)
Mr. Wise said it was not a petition, but a Mr. Adams said it was not a series of resolu

died at Sauta Cruz on the 17th of December, where he went last autumn with his family for his health.

He then presented 11 other memorials remonstrating against the repeal of the Bankrupt Law, which were referred to the committee on

table.

Mr. Adams said he had a petition to present

"We charge upon the Atlas and the Times he abominable doctrine that the press is to lictate to the pulpit what it may teach, and Mr. Adams. The gentleman has no right to

Mr. Adams. The gentleman has no right to make the question. [Tremendous uproar]
The Speaker said the gentleman from Massachusetts had the floor at the time.
Mr. Adams. [with great energy] The gentleman from Massachusetts claims the right to be heard.
Mr. Wise rose to a point of order.
Mr. Adams. The gentleman will himself come to order. [Roars of laughter.]
Mr. Wise said he rose to a point of order and when order was restored, he would proceed.
The Speaker said the House would come to order and the gentleman from Massachusetts

have altered its character so far as to carry its 'rhetorcal flourish' of 'equal rights to all men to a reality, and breathe a spirit of toleration in religious opinion."

The Speaker admitted it to be so, but the gentleman from Massachusetts raised the question of privilege, which took precedence of it. Several members here called for the reading of the warred that the memorial is to was road accordingly and stated that the memorialists consider it a grievature in the County, and all came with glowing reports of the triumphant progress of the cause. Gent emen, were also present from the varyer bis character as a statesman and cause. Gent emen were also present from Boston, and the counties of Middlesex and Norfolk, whose reports and addresses added

made in the petition. (Cries of "no, no," "agreed," "order order.")

Mr. Wise moved to lay the motion on the

Mr. Adams-Does the gentleman know it to

Mr. Adams presented a petition from citizens of Mass. praying that Congress may take such steps as will ensure a republican form of government in all the States of the Union, and stating that in thirteen of the States the form of government was despotic. The motion to receive was laid upon the table.

Mr. Adams said he had a preamble and resolutions, signed by the two Secretaries of the Anti Slavery Society of Eastern Pennsylvanis, stating that whereas [cries of order, order.] it was proposed to go to war with England. [Order, order.] decide whether it would entertain the subject of not.

The question was then taken on laying the motion of Mr. Marshall on the table, and it was decided in the negative—ayes 55, nose 87.

Mr. Underwood and Mr. Wise both sprung to the floor, but the Speaker awarded it to the former, who said that, in his opinion, the only way to put an end to this discussion, and it was a most unprofitable one, was by an adjournment, and he made that motion. (Cries of 'No no—ves. yes." and great confusion prevailed.)

yes, yes," and great confusion prevailed.)

Mr. Adams—It is unprofitable now, will it be any more profitable to-morrow morning. (Loud cries of order, order.)

Mr. Wise demanded the ayes and noes on the

Congressional.

ons, but a resolution which was about to be diected to Congress and which he presented.

Mr. Wise and several others objected to its basepassed the House by a vote of 126 yeas to depend on a several other objected to its basepassed the House by a vote of 126 yeas to depend on the several of the Bankrupt Law has passed the House by a vote of 126 yeas to depend on the several of the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House by a vote of 126 years to depend on the Bankrupt Law has passed the House the Senate on Saturday, and it was the gene-Mr. Hudson demanded the ayes and noes and ral opinion at Washington, that it would be Mr. Hudson demanded the ayes and noes and they were ordered.

Mr Adams—There can't be a more important —(Order order.)

The question was then taken, and the vote was, ayes, 169, noes, 63.

Mr. Adams moved that the paper be printed for the use of the members—(Cries of order, order.)

What the House did on Monday will be with the House did on Monday will be corder.)

Mr. Wheeler objected to the motion that the seen in another column. Later reports in-Mr. Wheeler objected to the motion that the paper was not in the possession of the house.

Mr. Adams contended the House had a right to order the printing of any thing they pleased.

The Speaker decided that the paper could not be ordered to be printed, without being in possession of the House.

Mr. Adams said they should have more of it before the end of the session.

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Mr. Adams said they should have more of it before the House as a traitor, and allowed to state his reasons why he should not be expelled or censured. A correspondent of the Journal of Commerce says; "The proceedings have all the formality and gravity of a trial. The affair is destined to make much noise throughout the land. If the whole cause they could not get their own Representatives to present it. [Laughter]

slave-holding States. If the resolutions of censure pass, and it is declared that he is a itor and ought to be expelled, but through an act of grace is let off with a severe censure, then he is a martyr to the anti-players

The following preamble and resolutions were read by Mr. Marshall.
"Whereas, the Federal Constitution is a per-

"Whereas, the Federal Constitution is a permanent form of Government, and of perpetual obligation, until altered or modified in the modes pointed out by that instrument, and the members of this House deriving their political character and powers from the astree are aworn to support it, and the discolution of the Union necessarily implies the destruction of that instrument, the overthrow of the American Republis, and the extinction of our national existence. A proposition, therefore, to the Representaives of the people to dissolve the organic law framed by their constituents, and to support which they are commanded by those constituents to be sworn, before they can enter upon the execution of the political powers created by it, and entrusted to them, is a high breach of privilege, a contempt offered to this House, a direct proposition to the Legislature and each member of osition to the Legislature and each member of it, to commit perjury, and involves, necessarily, in its execution and its consequences, the des-truction of our country and the crime of high treason.

wound which he has permitted to be aimed, through his instrumentality, at the Constitution and existence of his country, the peace, the so-curity and liberty of the People of these States, might well be held to merit expulsion from the National Councils, and the House deem it an act of grace and mercy, when they only inflict upon him their severest censure for conduct so utterly unworthy of his past relations to the State and his present position. This they hereby do for the maintenance of their purity and dignity; for the rest they turn him over to his own conscience, and the indignation of all true own conscience, and the indignation of all true American citizens."

Mr. M. sustained these resolutions with an elaborate speech. Mr. Adams replied. Ha said those resolutions charged him with high reason; but this was a crime defined in the constitution. It was not left for the puny mind of the member from Kentucky to define it. He called for the reading of the following paragraph from the Declaration of Inde pendence.

"That to secure these rights governments are "That to secure these rights governments are instituted among men; deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

"It is the right of the people," continued Mr. Adams, "to alter or abolish their government, or institute a new government: upon that fundamental proposition do I base my proposition. Mr. Adams then went on to state what would be his course of defence should the House make

be his course of defence should the House make it necessary for him to defend himself against these resolutions. He would prove, he said, that there was a conspiracy on the part of one section of the country to destroy all the guaranties of the Constitution: to abolish the right of petition; the right of trial by jury; and the right of habeas corpus. They did not confine their views to the enjoyment of their own peculiar institutions at home, unmolested; but went into the free States with their principles. He would show that in the controversy between Georgia and Maino, and between Virginia and New York, there was a determined attempt to force on the free States the support and perpetuation of slavery and the slave-trade. He would prove, too, that a project was on foot to smuggle this country into a war with Great Britain, for the support of the foreign slave-trade. be his course of defence should the Ho

trade.

He did not approve of the prayer of the petitioners. He had ascertained that they were respectable and responsible men: and he would inform the House that many others as well as they would prefer a disolution of the Union to union upon unequal term. His object in moving the reference of the petition was to bring forward some reasons in opposition to their prayer. He wished to show that the time had not yet come when a dissolution was necessary. not yet come when a dissolution was necessary in order to remedy their grievances. He wished in order to remedy their grievances. He wished to point out other resources and remedies against those grievances. The country knew his position in regard to the right of petition. He would sustain that position, and he doubted not that this House would be compelled to receive petitions from non-slave-holding as well as the slave-holding States. Until that object was effected there were thousands of freemen who would never rest.

would never rest. marks, that even the gentleman from Kentucky had admitted to him that these petitions ought to be received.

Mr. Everett of Vt. spoke against the resoluions. Mr. Wise defended them, and had not concluded when a motive was carried to ad-

Marriages.

In this city, Mr. Samed H. Porter to Miss Bosan W. Norris; Capt. Joshux G. Severance to Miss Laurans B. Anstauck, Tappan Wentworth, Eq. Conseellor at Law, of Lowell, to Miss Ann, daughter of Gen Follomon McNeil, tiltleborough, N. H.; Mr. David Dee, of Providence, to Mrs. Elizabeth A. Brown, of Boston.

In Martisheda J. Jan. 37, by Rev. Mr. Dean, Mr. Bichard Jawell to Miss Hannih S. Gardner; also, Mr. William (night. Jr. to Miss Nethan B. Thompson.)

Deaths.

In this city, Mr. Easkiel Pitmin, 71, formerly of Porta-monals, N. H.; 99th inst. of starlet fever, Charles E. son of Charles Partidley, 91-2; 23d inst. Wm. E. Poster, M. D. 33, youngest son of James H. Foster, Mr. Augustus M. Holmes, 34; Miss Stein Howe, 45; Mr. Dennis P. Syrne, 94; Mrs. Anna Jackson, 74; Mrs. Steinmanh, wife of Na-thanis Emmons, Eq., 90; Mr. Nathan Stersey, 63, In Marticherad, Jan. 24, Mrs. Elizabeth Graves, wife of Elizabeth Computer. thanist Emmons, E.-q., 99; Mr. Nathan Streey, 63.
In Martich-tend, Jan. 24, Mra. Elizabeth Graves, wife of
Eli Bassett, E.-q.
In South Roston, 25th Inst. Adeline 8. daughter of Capt.
Judah P. Baker, 17 mos.
In Charlestown, Serah Jane Dix, 7.
In Reabury, 27th Inst. Charles Wm., only son of Charles
F. Gore, 3.

In Charlestown, Sarah Jane Dia, T.

In Roshury, 72th Inst. Charles Was, only son of Charles
F. Gare, 3.

Holding-water, 18th Inst. Mrs. Eyivin, wife of
Geo. B. Diskiegewater, 18th Inst. Mrs. Eyivin, wife of
Geo. B. Diskiegewater, 18th Inst. Mrs. Elizabeth, eldest daughter of Mr. David and Mrs.

In Berwick, Me. Jan. 18th, Miss. Elizabeth, eldest daughter of Mr. David and Mrs.

In Medfeld, on the Island inst. Mr. Joseph Custer, aged 78.

He was a number of the Baptist church in that place of
years. He exemplified the Charlest on the place of
years. He exemplified the Charlest on guiters deposition,
and a willingness, so far as he had the power, of constituting to the advancement of his Macter's cause.

In Clark Co. Othor, Elder William Jones, aged 69, a native of Wales.—Elder Jones was a remarkable nan. For
C3 years he homeed the sacced office, labering in 19th
yearfure principally at his own expense.

An ended it necessary for him to go into the bidyear and a least to feel and make ascrifices for the destitive, and like his favorist; Christmas Evans, was an adweate for all good works. When, on the other estimate,
the charlest of the charlest of the control of the charlest of the
Campbellion and Amenianism cent and existent desaying
of Jests, he stood by the blood stating beauting supplying the line
years, and at the darkest day, behalding stephylic-line
prophecker a glorious training to the popul, did watch,
word was, conward! his theme. The grant of charlest of the
Cross and Jour.

Notices.

The Convention of Suprists called in Wayze County, on he first Wednesday in January, adjourned to meet in Fenn ran, Yates County, on the second Wednesday in February yeart, at 10 clotchis, a. M., for the purpose of expansion, Baptist Anti-stavery Society in the steamen Association deemed project. deemed proper.
Ey order of Committee of Arrangements,
Pent Yan, Jan. 17, 1842.
O. MONTAGUE.

WORCESTER COUNTY, NORTH DIVISION, ANTI-GLAVERY SOCIETY. An adjourned meeting of this accisety will be held at lather-feton, on Wednesday the 16th day of February exti-co-connecesing at 10 A. The collects of the Society for the year emoising will be been at this meeting.

CHARLES WHITE, Secretary pro true.

Bolden, Jan. 21, 1649.

Doetry.

God's Acre.

BY HENRY LONGFELLOW. I like that ancient Saxon phrase, which calls The burial-ground, "God's-Acre!" It is just It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust.

God's-Acre! Yes: that blessed name imparts Comfort to those who in the grave have sown The seed that they have garnered in their liearts, Their bread of life, alas! no more they own. Into its furrows shall we all be cast,

In the sure faith that we shall rise again At the great harvest, when the Archangel's blast Shall winnow, like a fan, the chaff and grain. Then shall the good stand in perpetual bloom, In the fair gardens of the second birth,

And each bright blossom mingle its perfume With that of flowers which never bloomed on

With thy rude ploughshare, Death, turn up the

And spread the furrow for the seed we sow! This is the field and Acre of our God, This is the place where human harvests grow Green gate of Paradise! let in the sun!

Unclose thy portals, that we may behold Those fields Elysian, where bright rivers run, And waving harvests bend like seas of gold. Demo. Review.

The Liberty Bell.

BY JOHN PIERPONT. THE LIBERTY BELL .- The Liberty Bell-The tocsin of Freedom, and Slavery's knell, That a whole long year has idly hung Again is wagging its clamorous tongue! rrily swings, Its notes it flings
On the dreamy ear of planters and Kings,

And it gives them a token Of manacles broken; And all that the prophets of Freedom have

spoken, With tongues of flame, (Like those which came On the men who first spoke in the Saviour's

Comes over the soul, As death bells knoll, Or the wheels of coming thunder roll! Our Liberty bell-They know it well,

name,)

The tocsin of Freedom, and Slavery's knell! Our Liberty bell! let its startling tone Abroad o'er a slavish land be thrown! Nay, on the wings of the North-East wind Let it reach the isles of the Western Ind-Those isles of the sun, Where the work is done

That, here at the North, is but just begun. Let the bell be swung, Till old and young, That dwell New England's hills among, Shall wake at the peal,

And, with holy zeal, Beside their mountain altars kneel, And pray that the yoke From the necks may be broke Of the millions who feel the "continual stroke"

Of the despot's rod; And that Earth's green sod No more by the foot of a slave may be trod. Let the Liberty Bell ring out-ring out! And let freemen reply with a thundering shout That the gory scourges and clanking chains, That blast the beauty of Southern plains.

Shall be stamped in the dust ;-And that thrice-gorged Lust, That gloats on his helpless bond-slave's bust, Ere long shall see That slave set free.

And joining in Liberty's Jubilee. That Jubilee song! 'O Lord, how long " Must the world yet wait for that Jubilee sone? Yet, come it must;

Jebovah is just,

And his Truth and his Spirit we cheerfully trust. Comes the Liberty Bell,

And that spirit shall make it strike Slavery's

Our Liberty Bell! let its solemn chime Fall on the ear of hoary Time, As onward—onward to its goal, He sees the chariot of Liberty roll; ile, with shout and

The swelling throng
Of the friends of the bondman urge it along. Let the same chime fall On the ears of all, Who tread on the neck of the negro thrall,

Till they start from the ground, As they will at the sound When the trumpet of angels are pealing around And the murdered slave

Comes forth from his grave, And smiles at the flash of the Avenger's glaive And the world shall accord

To both tyrant and slave, in that day of the

The Intemperate Mother.

The rays of an October sun, Like farewell smiles when friends are parting, Now fall upon the stricken earth. The tree, The herb, and all things else, By fond nature matured, their strength give up Their glory yield, and joys and pleasures pass

As things that were. Within the city's bound. My footsteps fall. Loud doth the welkin ring With wild huzza, while party strife And fierce contention rage, till warmest friends Alas! become as 'twere the deadliest foes.

In time and place like these, A sorry sight as ever stained this sinful earth the view. Despoiled in dress, And flushed in face, one, bearing the sainted Name of Mother! staggering, reeled before me. Close to her side, and as it were Her child, a little innocent, in wonder clung And as the idlers by, looked on and gazed, Tears down her cheeks, like little words In language mute, implored them to pass on, my sight they went-the scene Oh, never! and if my heart, grown grev In sin, could that little one's posse Methinks her tongue, in pure and artless tones.

"Look, look upon me, mother! O, call me by my name,
Though thou art changed and altered,
Thy child is still the same; The scoff that passes round thee, My heart it pierces through, But, mother, still I love the Though others prove untrue.

"Yet, from day to day, mother, My tears are thus to flow, I care not when I lay, mother, My aching heart below;

For the shame now hanging o'er thee, Is crimson to my cheek, And I would that I could hide me Where mockers may not speak.

The Family Relation

Affectation.

Above all, it is important that children everlasting ages. should not witness affectation in those to How momentous, therefore, is the conwhom they look up. It will soon appear dition of the youthful mind! How imperin them, if they observe it in their teachers. Let them not be able to detect nected as it is, with the interests of a any thing but truth in the actions and future and endless world! And who is They are quick to discover any attempt the parent? For this, he is particularly to convey a false impression, to appear qualified by natural affection. How higher, or richer, or better than the actual fact, or to assume a tone different do the father's affections cling round his if they detect this, they will naturally conclude that there may be a company- abiding. Her children may forget her face and a home-face, company-manners but she never forgets them. They may, and home-manners,—and thus they im-

deportment, and even to the character of rush into the flames, to rescue her darling our children, by encouraging them to appear as they are,—to all persons and on this peculiar and strong affection in the all occasions. If a friend visits us in the parental bosom; Not surely, that chilmorning, and kindly wishes to see our dren may be merely fed and clothed; but little ones, it is better that they should that their spiritual interests may be more run down in their simple dress, than that carefully guarded—that the mind may their nurse should put on their best receive due attention at the beginning of frocks, and arrange their toilet with her its existence; and if this is not done, the utmost skill.

prised in their garden or play-room, they son, and guards him against influences should be taught to come forward, with- which ruin the soul, and endeavors to out hesitation or reserve, and meet an train up for the society and for the joys of unexpected visitor, whoever he may be, heaven—he only exercises the feelings of with the ingenuousness and freedom which a father. And she, who hushes her child are the best earnest of good manners, to rest by the still small voice of secret and the best intimation of good feeling.

These are trifles: but it is in trifles that the principle of which we have been speaking is developed. And if we view these things with reference to the formation of mind, or even the impression that they make on others, they are not trifles They give indication of character, and again as has been said, act upon character, and maintain the tone of which they are the result .- Mrs. Sanford.

Early Impressions.

"A short time since, just at sunset on a summer's day, I went," says Mr. Todd, "to the grave of a dear sister of mine. Her two little boys went with me. When we arrived there. I saw four little rose-bushes standing, two at the head, and two at the foot of the grave, bending over, as if to meet and hang over the grave. 'That is her grave-our mother's grave, 'said one of the boys. And those tution, to put an end to slavery. rose-bushes,-said I, as the tears started in my eyes. 'Those,' said the eldest, In this I would join, neart and name. brother, and I, and father set out soon self, and we took them up and set them there, and call them 'mother's bushes."

your dear mother, my boys? 'Oh! evry-Well -what in particular? did not take us to her closet, and pray with us, unless she was sick on the bed!"

heart feel so full of hope in the words which were engraved on her tombstone-

'No mortal woes Can reach the peaceful sleeper here, While Angels watch her soft repose."

This affecting anecdote shows the imchildren. Early impressions are proverbially strong. The old man, who scarcean easily recollect what happened when he was a child: the counsels of his father, whip and iron fetter? the sports of his brother, the gate on which he swung, the tree he used to mer, and skated in winter. But of all long the mother country persevered in climb, the pond where he bathed in summer, and skated in winter. But of all this detestable system; how long the vest-early impressions, those of a religious this detestable system; how long the vest-ed rights of some were pleaded against character are the most tenacious. My childhood Sabbaths! How vividly are not wonder that this example should be they written on my memory! The min-imitated. isters who visited my father's familymorning and evening prayer-and the family Bible, "the old-fashioned Bible, that lay on the stand." Though years have passed since then, these things are still retained in mind, with all their original freshness. Last summer, after many West Indian Colonies. Having given years' wanderings, and wearied with the turbulent scenes of life, I went to visit the grave of my mother. While leaning prive them of her support. She would over her tomb-stone, her affectionate look the prayers she had offered in my behalf-her words of piety-and her cheerful confidence in Christ, amid the trials of life—all these came rushing in upon my mind, with unusual vividness and and human blood. By accumulated milpower, and enabled me to return, with renewed vigor, to the toils and conflicts the glorious privilege of righteously tearof life. I was then very deeply impressed ing up the charter of the slaveholder, with the value of pious parents, and with of righteously snatching the whip from gratitude exclaimed-

"My boast is not, that I deduce my birth. From lions enthroned, and rulers of the earth; But higher far, my proud pretensions rise-The son of parents passed into the skies."

very critical period. It is the starting point of the mind, in its everlasting career. The little rill, which is scarcely perceptible amid the tall grass of the meadow, may seem insignificant; but when you remember that this small stream will soon become a river, deepening and widening in its course, until it expands into the broad ocean whose waters lave every We should be on our guard against the shore, then it becomes invested with a carliest symptom of affectation. The commanding importance. So, also, the first time that its appearance can be detected,—that the little girl enters the or whirling his top, may scarcely attract room with any but a natural air,—she should receive a check. Let us not be jewel in the casket. He has within him tempted to smile at her attempt, still less an immortal intelligence-a soul that is to give a look of approval. It is the in-destined to everlasting life, or an eternal timation of mischief which those who hell. Whatever influence is exerted know the heart will fear; it may be the upon him, is starting a wave, which will germ of conceit or coquetry, which, if not extend wider and wider, and rise higher eradicated, will expand in the full-grown and higher upon a shoreless sea. It is touching a chord that will vibrate through

words and manners of those around them. In the suitable to give this attention than strong is parental love! How tenaciously from what they ordinarily witness. And growing boy. The mother's love is, if possible, stronger still. It is deep and bibe the principle of insincerity and society, and be despised and hated by others-but the mother loves them still. We render an essential service to the She will plunge into the water—she will For the same reason, if they are sur-only, who gives judicious counsel to his prayer, who aims to impress upon its opening mind, a Saviour's worth, and point it upward to the realms of light-she is a mother .- Mother's Monthly Journal.

Miscellann.

Dr. Franklin and Abolition.

The following is the conclusion of an eloquent Lecture on the Life of Dr. Franklin, by the Rev. Hugh M'Neile, A. M. at the Liverpool Royal Amphitheatre, 17th Nov. 1841, before a crowded assembly. This portion of the Lecture excited a storm of applause.

Franklin's last public act, (according to Dr. Stuber's account,) was the presentatlon of a Memorial to the House of Representatives of the United States. praying them to exert the full extent of the powers vested in them by the Consti-

after she was laid there. Those two at hear me to join. Especially, I would the head, she planted in the garden hertlemen by whom I have the honor to be surrounded: Where, gentlemen, where, "And what do you remember about amongst the numerous admirers of Franklin, are his bold and faithful imitators? I do not say of his genius th O, this, uncle; that there never was a day, since I can remember, in which she gence, is no moral fault in man; but of his benevolence, his humanity, his willingness to sacrifice his own ease, his "Never did that sister seem so dear to own interest, and even the cheering me, as at that moment; and never did my doing he might benefit the oppressed and degraded tribes of our common species? Where are the members of Congress who will nobly shock the best feelings of the House of Representatives, and of the country, and of the world, by exhibiting, in their places, the frightful scroll of portance of giving religious instruction to slave breeding in Virginia, and demanding the abolition of these revolting atrocities? How long shall the boast of ly remembers the events of last week, liberty in the West be rebuked and silenced by pointing to the blood-stained

We ask this more in sorrow than in anger. We recollect, with shame, how the natural rights of others: and we can-

But let it be the bright and blessed privilege of America, speedily to imitate the noble example of England's prac-

She respected vested rights in her not tarnish her justice towards one class vested rights should no longer be mainlions of her own treasury, she purchased the hand of the driver, and casting it into the fire.

During her earliest struggles concerning the trade in man, I remember Mr. Wilberforce one evening in the house fo

Children need such parents. Youth is Commons. The morning papers of the forest, in the flowers of every garden, in day contained an account of a French the waters of every rivulet, there are vessel, overhauled, and found to contain worlds teeming with life, and numberless egros, inhumanly packed between the as are the stars of the firmament. The decks. There was no motion before the one suggests to us, that above and beyond ouse; but the members present, and the all that is visible to man, there may be Speaker himself, were so entranced by regions of creation which sweep immeashe negro's friend, that, although out of mably along, and carry the impress of order, he met with no interruption. The the Almighty's hand to the remotest scenes touching tenderness of his voice and of the universe-the other, that within nanner; the high chivalry of his senti- and beneath all that minuteness which the ments; the ennobling refinement of his aided eye of man has been able to explore christian principles; the generous devo- there may be a world of invisible beings; edness of his life, all conspired to give and that, could we draw aside the mysteeffect to his appalling description of the rious curtain which shrouds it from our horrors of the middle passage, and his senses, we might behold a theatre of as thrilling appeals to our common feelings many wonders as astronomy can unfold, of humanity. Suddenly he stopped:—and a universe within the compass of a point fter a pause, as breathless to his auditory so small as to elude the powers of the mis to himself, he exclaimed 'I do not croscope, but where the Almighty Ruler peak to you, sir; I do not speak to this of all things finds room for the exercise House; I do not speak to this country; I of his attributes, where he can raise speak, if I may raise a blush upon the another mechanism of worlds, and fill and row of France.' And here I ask, can Carolina blush? his glory."

s not Virginia's face suffused with shame?

Oh! America, our daughter, sister, riend in commerce, agriculture, arts, and of interest, of affection, of duty; ties merly a missionary in the Mediterranean. rust no faction or treason, no hasty pride he calleth his own sheep by name," &c. unhappy misunderstanding will ever I have met with a scriptural illustration ucceed to tear asunder!-speed, speed, which interests me. Having had my atre implore Thee, the glorious consumma- tention directed last night to the above ion,-listen at last to the voice of thy im- words, I asked my man if it were usual nortal Franklin, and become our daugh- in Greece to give names to the sheep. er, sister, friend, indeed,-in the true, He informed me that it was; and that the inbstantial, practical universal freedom of sheep obeyed the shepherd, when he all thy citizens, of every name, of every called them by their names. This mornrace, of every color and of every clime! ing I had an opportunity of verifying the Never cease, till you can say, with truth truth of this remark. Passing by a flock and rapture,-Slavery is no more!

'Oh, most degrading of all ills that wait All other sorrows virtue may endure. And find submission more than half a cure. But slavory! virtue dreads it as her grave; Patience itself is meanness in a slave. Or, if the will and sovreignty of God Bid suffer for a while, and kiss the rod: Wait for the dawning of a brighter day, And snap the chain the moment that you may Nature imprints upon whate'er we see, That has a heart, and life in it .- he FREE '

The Pennies.

In Liverpool there are many Welsh eople, and at one of the Missionary eetings, a Welsh preacher was invited such a powerful effect, that the English How natural an application to the state of people who saw it, anxiously inquired the human race does this description of what he had said. "I talked to them about the pennies!" "The pennies! and laid down his life for his sheep: but many what did you say about the pennies?" of them are still wild; they know not His Rill, where are you going? 'I am going voice; and there shall be one fold and one down to the larger Stream, where are you down to the larger Stream, where are you gliding? 'I am gliding to the large river Mersey!' Mersey, where are you going? I am going down to Liverpool!' And what will you do at Liverpool? 'I shall going to the missionary collection;' and for a thing more than it is worth. ake missionaries and Ribles and carry earth.

Montgomery:

PART I. grain of corn an infant's hand

Vherewith an army might be fed.

May plant upon an inch of land, Whence twenty stalks may spring and yield Enough to stock a little field. The harvest of that field might then Be multiplied to ten times ten, Which, sown thrice more would furnish bread

PART II. A nenny is a little thing, Which e'en a poor man's child may fling Into the treasury of heaven, And make it worth as much as seven. As seven! nay, worth its weight in gold, And that increased a million fold; For lo! a penny tract, if well Applied, may save a soul from hell. That soul can scarce be saved alone. t must, it will, its bliss make known; 'Come," it will, cry, "and you shall see What great things God hath done for me. Hundreds that joyful sound may hear; Hear with their hearts as well as ear; And these to thousands more proclain Salvation in "the Only Name."

That "Only Name" above, below, Let Jews, and Turks, and Pagans know; Till every tongue and tribe shall call

The Telescope and the Microscope.

to see a system in every star, the micro- all, you will have the pleasures of sin, I The one instructs us that this mighty pay for them. globe, with the whole burthen of its people and its countries, is but a grain of immensity, the other, that every atom may harbor the tribes and families of a busy population. The one shows us the insigfor it tells that in the leaves of every servations.

animate them all, with the evidences of

Illustration of Scripture.

The anecdote given below, is from the cience, united to us by a thousand ties hich no time can relax, and which we John x. 5: "The sheep hear his voice, and

of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which had never before observed in any other animal. It is also true of the sheep in this country, "that a stranger will they not follow, but will flee from him; for they know not the voice of strangers." The shepherd told me that many of his sheep were still wild; that they had not yet learned their names, but that by teaching they would all learn them. The others. o address them. What he said produced which knew their names, he called tame. 'Why," he said, "I told them some of voice. Others have learned to obey His you say, we cannot give more than a call, and to follow Him; and we rejoice penny, and what good will a penny do? to think, that even to those not yet in His As I came over the hills in my way to feld the words are applicable—"Them Liverpool, I saw a little rill, and I said, also must I bring; and they shall hear my

Ask the Price.

Whenever I want any thing I always take the ships out of the dock at Liver- ask the price of it, whether it be a new ool, and carry them away to a distant coat or a shoulder of mutton, a pound of ountry, and then by-and-by, I shall tea or a pennyworth of packstring. If it bring them back again, laden with the appears to be worth the money, I buy it, produce of other lands!' And so I say, that is, if I can afford it; but if not, I let pennies, where are you going? 'We are it alone, for he is no wise man who pays

hillings, where are you going? 'We But not only in the comforts of food are going to the missionary association;' and clothing, but in all other things I ask and sovereigns, where are you going? the same question; for there is a price 'We are going to the auxiliary missionary fixed to a day's enjoyment as well as an ociety, and when we get there we shall article of dress; to the pleasures of life go to London.' And when you get to as well as to a joint of butcher's meat. London what will you do? We shall Old Humphrey has now lived some summers and winters in the world, and it them away to the utmost ends of the would be odd indeed if he had passed through them all without picking up a The same thought has been beautifully little wisdom from his experience. Now, ransferred into the following verses by if you will adopt my plan, you will reap much advantage; but if you will not, you will pay too dearly for the things you

> The spendthrift sets his heart on expensive baubles, but he does not ask the price: he is, therefore, obliged to give for them his house, his lands, his friends and his comforts, and these are fifty times more than they are worth. The drunkard is determined to have his brandy, his gin and his strong ale; and as he never makes the price an object, so he pays for them with his wealth, his health, his character and his peace-and a sad bargain he makes of it! It is the same with others. The gamester will be rich at once, but riches may be bought too dear. for he who in getting money gets also the habit of risking it on the turn of a card or a throw of the dice, will soon bring his noble to ninepence. The gamester pays for his riches with his rest, his repstation and his happiness.

> Do you think if the highwayman asked the price of an ungodly gain, that he could ever commit robbery? No, never! but he does not ask the price, and foolishly gives for it his liberty and his

Old Humphrey has little more to say; for if a few words will not make you wise, many will not do so. Ask the price of The following comparison of these two what you would possess, and make a good instruments is from the pen of Dr. Chal- bargain. A little prudence will secure mers: "While the telescope enables us you a great deal of peace. But if, after scope unfolds to us a world in every atom. pray you, consider the price you must

Yes, thine may be the joys of vice, And thine without control But O! at what a fearful price-The price may be thy soul.

What is a man profited, if he shall nificance of the world we inhabit—the gain the whole world and lose his own other redeems it from all its insignificance soul? Matt. xvi. 26 .- Humphrey's Ob-

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The most by uniforms their because (Bronchitis) are cough

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